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## *THE PARABLE OF THE TALENTS.**

In speaking the parable of the talents, Jesus seems to have had in view the responsibilities that would devolve upon his disciples after his death. He was like the man who was about to proceed into a far country, and who, having to make arrangements for the management of his property during his absence, called his servants around him and delivered unto them his goods, charging their fidelity with the task of doing their best for him while he was away. Jesus was about to leave the scene of his earthly work; and after his departure there would be laid upon his disciples the responsibility of giving effect to his work among men. On them it would depend, whether, when he returned, he should find himself enthroned in the place of the world's devotion; or whether he should return to look upon the work of which he had laid the foundation standing just as he had left it, a barren heritage bequeathed to idle hands. In view of the responsibilities that were thus about to fall on them, Jesus told his disciples in parable what manner of men he expected them to be, what manner of men they must be, if they were to do the work that was about to be entrusted to them.

The three servants of whom the parable speaks, received absolutely no instructions from their master as to the way in which they should employ the money which he entrusted to them. They simply *got the money, much or little*, according to their ability. As to the use they should make of it, they were left entirely to their own discretion. Their master knew that he could not anticipate by detailed instructions all the emergencies of business that might arise during his absence; and he felt that the best thing he could do, even in his own interests, was to leave to his servants

* Matthew xxv. 14-30.

perfect freedom of action and entire responsibility as to consequences. He trusted, indeed, to the men's fidelity towards himself personally; but he believed, and he acted on the belief, that a really good servant will do the best work when he is left as much as possible to himself. Two of the servants, the parable goes on to tell us, proved themselves worthy of their master's confidence. They took his money; and, when he was away, they fearlessly traded with it. They availed themselves of every opportunity for a good bargain or a profitable investment; and they had the satisfaction of seeing the *money grow in their hands, till*, when their master returned, they were able to hand him twice the amount they had received from him, having done with his money probably quite as well as he would have done himself. But the third servant lacked the qualities which his position demanded. He shrank from the responsibility of having to use his master's money. Whether from simple indolence or from a mistaken view of his duty to his master, he did *nothing* with the money entrusted to him. In his own way he may have been a conscientious man, afraid of losing his master's money by his unskilful management of it. It is possible that he watched with profound disapproval what seemed to him the reckless speculation of his comrades. For himself, he took the prudent course of placing his master's money beyond the reach of danger; and when his master returned it was perhaps with no little satisfaction that he displayed the hoarded silver and said, Lo, thou hast thine own. But that was not what his master wanted. He did not expect *much* of this servant. He would have been content if he had only put his money into the bank and thereby secured the comparatively meagre interest that could thus be obtained. But some sign of conscientious interest in the fulfilment of his trust he did require. The man who could be content with a mere negative fidelity was not the sort of man of whom his master could make any use. He was branded as an unprofitable servant and cast out for ever from his master's home. It was the men who had shown themselves fit for responsibility who were selected *for continued* service, and promoted to positions of higher trust. "For unto every one that hath shall be given and he shall have abundance; but from him that hath not, even that which he hath shall be taken away."

Of the various thoughts suggested to us by this parable I select for consideration only one: the nature and extent of our responsibility to God.

The servants in the parable were not merely made responsible for

the faithful carrying out of certain definite instructions which their master left for their guidance. They had the whole of their master's estate put into their hands, and they were made responsible for the development and extension of it during his absence, in such ways and by such means as should appear to them best. Their master knew that he could not give them definite instructions for every emergency that might arise while he was away. He could not foresee what opportunities might occur for profitable investment, or what risks and dangers might arise that would require careful handling. Accordingly what he did was to put his estate unreservedly into the hands of his servants, and to make them responsible for turning it to the best account, till he should return and take up the management himself again. Now the relation of men to God is precisely the relation of these servants to their master. We are responsible to God for the fulfilment of a certain definite portion of His work in this world. In the complex plan of God every human life occupies a definite place, fills a definite sphere. It does not matter what that place or sphere may be. It may be large or it may be small. It is at least a distinguishable one, and one that requires to be effectually filled, if God's purpose is not to be, in some distinguishable way, curtailed of its perfection. But while we are thus made responsible for giving expression to the divine purpose in our lives, it is, in a perfectly intelligible sense, left to ourselves to determine in what way we are to do so. Our life is not spread out before us like a chart on which every danger is indicated, and every road marked out. It stretches before us rather like an unknown territory challenging all our watchfulness and resource, to meet its dangers as they arise, and surmount its difficulties as we encounter them. No day of our lives is exactly the same as any other day. Every day our duty to God presents itself in some fresh aspect. New questions confront us, new relations are forced upon us, new demands are made of us. So manifold and changeful in their variety are the activities that make up our lives, that if we seek to be the servants of God we must ever be on the alert to discern and to give effect to the changing demands that His will makes upon us. The duty of one generation is not the duty of the next; the duty of one person is not the duty of another; the duty of the boy is not the duty of the man; the duty of to-day is not the duty of yesterday. There is a sense, of course, in which God's will is unchangeable and the same for all. In the same way there is

a sense in which the laws of life are universal and unchangeable; and yet we are taught that these laws, operating amidst different surroundings, and under the pressure of varied necessities, have given rise to that infinite diversity of organic form and function which we see around us. So it is with God's law. There are certain fundamental principles of human life to which every man owes unquestioning allegiance; just as in the great orders of the animal world there is a certain fundamental type on which all subsequent variations have been built up. But these fundamental principles will, according to the circumstances in which divine providence calls for our fidelity, receive the most varied and changeful manifestations. God's law does not take the form of a system of definite precepts, to which we are required to give effect in our lives. Rather it is a spirit, an inspiration which we must strive to pour into all the complex and even varying forms of our daily activity. Surely if we realise the condition of our service there will be no rest for us. Night and day our voice will rise to the Father of our spirit that He may send forth His light and His truth, to purify our spiritual vision and to give us a right understanding of His will in all things.

Constant activity and unwearied vigilance were what was required of the servants in the parable if they were to fulfil their master's trust. They could not afford to be careless or idle for a day. They could never tell what *circumstances might* arise demanding a fresh disposition of their master's property. The responsibility was a heavy one, no doubt; but unless they were prepared to accept it, they could not give effect to their master's wishes. It was the stringency of the demand that was made upon them that made one of the servants shrink from his duty. He was a man of indolent disposition apparently, and he could not make up his mind to give that sustained attention and activity which the investment of his master's money required. The qualities that were thus demanded of the servants in the parable are essentially the qualities that are demanded of us as the servants of God; and the temptation to which they were liable is our temptation also. If our lives are to be full of the presence of God, if they are to be the expression in all their details of the thought of them which lies in the mind of God, we shall require to exercise the most unwearied conscientiousness, that conscientiousness which is the truest prayer. We have no stereotyped formulæ to go by. Every new situation in our lives—and there is no

situation which is not in some respects new—every new situation requires to be confronted as it arises with a fresh interrogation of the soul—What is God requiring, here and now, that I should be or do? The strain is undoubtedly a severe one, and we are constantly in danger of falling under the spell of indolence. We are constantly tempted to fall back on certain well-defined laws of moral being and to be content if we do not violate any one of these. The question of our lives comes to be, not—Am I doing what is right? but—Am I doing what is wrong? We are content to wander along the broad ways of life, turning to the right hand or to the left, as the impulse of the moment directs, satisfied that we are on well-beaten roads, but never asking whether we are on that particular path which God has designed for us and which for us is the way of life. And in less declared forms the same spiritual indolence has to be guarded against. How often are we tempted to relax our vigilance, and, instead of waiting on the ways of God, to yield to the first suggestions of desire and impulse. The indolent, prayerless, defiant mood seizes us. We know that we are not doing right. But the effort to do otherwise is more than we will sustain. God is hard, we say; and at the thought we become hard too; and inwardly justify ourselves for doing less than we might for such a master. We neglect some interest entrusted to us; we turn away from some claim of affection or sympathy; we allow some occasion to pass which called for a helpful word or a deed of kindness; we are too indolent to yield some needed witness—some witness that we alone can yield—for God and for the right. We are content in all things that we should fall below the best. And so the spirit of God ebbs from our lives; and if its presence may still be detected in some deep central stream, yet the winding channels whose waters clothe the fields with fertile beauty, lie dry and bare. The beauty of God fades from our lives; and throughout large tracts they lie exposed, stripped of their verdure, barren, unlovely, godless.

The slothful servant in the parable, however, may have been influenced in his conduct by something more than simple indolence. He may have been actuated by a mistaken idea of his duty to his master, by a false conscientiousness. He may have felt that it was a risky thing to engage in speculation with his master's money, and that his supreme duty lay in keeping safe what had been entrusted to him. There are certainly those who unfit themselves for doing God service by scruples of this sort. They believe that their duty to God requires them to adhere tenaciously to forms of belief and

to modes of conduct which happen at some time to have received the consecration of the divine approval. They forget that the requirements of God's service are constantly changing, and that the forms of belief and conduct which for one generation were the living expression of the mind of God, may, for the next, be but the talent that has to be let go, in order that a larger and a richer heritage may be won. New truths are constantly presenting themselves to us, requiring us to enlarge and modify our conception of God and of His working. New developments are constantly asserting themselves in the history of men, demanding to be subdued for God by a new order and with fresh appliances. In these circumstances it is no act of service to cling to old views of what is true and right. On the contrary it is an act of disloyalty; it is the act of the slothful servant who, through fear of losing it, clung to the precise piece of silver which he had received, as if his master set any store upon that. Of course it is a risky thing, this re-adjustment of faith and practice. We see the risk of it every day. How many there are around us, who have been nurtured in the faith and discipline of an ancient civilization, but for whom a wider experience has dethroned the objects of their early reverence. Instead of recognising in their altered circumstances a call from God to carry on His work to higher issues, how many have renounced their faith in the divine. They have lost their talent—lost the gift of God. Or again, how many there are whose childhood and youth were consecrated by a devout faith, but to whom maturer years have brought the revelation of much in their early training that was narrow and impracticable and false. Instead of taking up the larger work that God was pointing out to them, how many have disowned entirely their responsibility to God. They have lost their talent—lost the gift of God. There is risk, then, fearful risk; but the risk is not unavoidable if only we understand God's ways. The heritage of moral and religious truth, into which we are born, and in the midst of which our spiritual life is awakened to consciousness, is not a thing that we are meant to cling to in its literal form, on the pain of disloyalty to God. Its purpose is to quicken our spiritual perceptions, and to disclose to our thought the main lines and directions along which the spirit of God works. When it has done that, when it has trained us to be fellow-labourers with God, it has done its work. The truth which we received from our fathers was the painful conquest of men who were determined to look the facts of life in the face without fear and with-

out partiality. Have we got that spirit, and are we bringing it to bear on the facts that are known to us, as they brought it to bear on the facts known to them? The social arrangements that are now consecrated by antiquity were once the fresh triumph of a brave struggle to lift humanity from the dust. Are we inspired by the spirit of that struggle, and are we striving to do our share in the redemption of the world as nobly as our fathers did theirs? We have neither to cling to the past nor to throw it away. We cling to the spirit, we cast away the form; and assuredly what we keep is more than what we yield. Only in casting away the form let us see that we do not lose the spirit. The piety of our manhood may be a very different thing from the piety of our childhood; but let it not be less deep, less sincere, or less reverent. We may have wandered far from the thoughts and customs of our forefathers; let us claim our kindred with them, by sharing the loftiness of their aims and the bravery of their struggles.

May it be ours to enter into the mind of God from day to day, so that when our master comes he may find his work done, and may find in us the wisdom, and the strength, and the patience which will mark us out for continued service.

WILLIAM SKINNER.

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## CHARLES KINGSLEY.

THE life of Charles Kingsley was at once uneventful and full of change. Labouring all his life in the one quiet country parish of Eversley, he yet in his time played many parts. By some he is remembered as the outspoken supporter of the Chartists, by others as the active rector and interesting preacher. He was at once a writer of novels and of works on natural history. He could speak on the questions of the land and of trade as well as on the philosophical schools of Alexandria and the controversies of theology. From problems of health and the sanitary condition of houses, he passed in a moment to the writing of poetry. In short he was a many-sided man, equally at home in the drawing-rooms of the rich and with the coachman in his stable, a man who knew the points of a horse as well as the heads of a sermon, as familiar with the holes of the foxes as with the haunts of the poachers. He was a man among men. Hear his own opinion in one of his letters to working men. "What more do I know of a man by knowing his name?" he asks. "It amuses me much in the world when one asks, 'Who

is that man?' to be answered 'Oh! don't you know? that's Mr. Brown who married Mr. Smith's daughter, and so on. Bah! whether the man's name be Brown or whether he has as many names and titles as a Spanish Grandee, what does that tell me about the man—the spirit and character of the man—what the man will say when he is asked, what the man will do when he is stirred up to action? The man's name is part of his clothes—his shell, his husk. Change his name and all his titles and you don't change him—'a man's a man for a' that,' as Burns says, and a goose a goose."

Can we be surprised after such words as these to find that Kingsley's favourite motto was 'Be strong', and that his life and character may best be described as manly?

Charles Kingsley was born in the year 1819, in Devonshire, near Dartmouth. His father and mother were both remarkable. The strength of character in the son was greatly due to his father, while from his mother he inherited his quick poetic instincts. Of his boyhood there is little to be noted except the love for natural history which even then he showed, and the impression which the scenery of his boyish days exerted upon his later life. Thus it was from the remembrance of scenes on the rocky coasts of Devonshire that he wrote in later years his *Song of the Three Fishers.* As we read it, the picture of the bold fishermen and their faithful wives imprints itself unfadingly on our memory.

"Three fishers went sailing out into the west,
  Out into the west as the sun went down,
Each thought on the woman who loved him best,
  And the children stood watching them out of the town.
For men must work and women must weep,
Though there's little to earn and many to keep,
And the harbour bar be moaning.

Three wives sat up in the lighthouse tower,
  And they trimmed the lamps as the sun went down;
They looked at the squall and they looked at the shower,
  And the night rack came rolling up ragged and brown.
But men must work and women must weep,
Though storms be sudden and waters deep,
And the harbour bar be moaning.

Three corpses lay out on the shining sands,
  In the morning gleam as the tide went down,
And the women are weeping and wringing their hands
  For those who will never come back to the town.
For men must work and women must weep,
And the sooner it's over the sooner to sleep,
And good-bye to the bar and its moaning."

He who thus sang the dirge of the fishers had not lived in vain among the cliffs of the southern coast, nor failed to catch that hollow moaning of the sea.

Kingsley soon left the happy Devonshire home for school, and soon after for the busy district of Chelsea in London, where his father was appointed as clergyman. After leaving school he read for some time at King's College, London, and then became an undergraduate in the University of Cambridge. During this period he was full of life and energy, zealous in work and study, but his mind was filled with doubts and struggles, his path was clouded over with darkness, and only gradually did he come out into the light. Writing many years later he says: "In my early life I wandered through many doubts and vain attempts to explain to myself the riddle of life and this world, till I found that no explanation was so complete as the one which one had learnt at one's mother's knee."

There was in Kingsley then as at all times a deep vein of humour, of which an example may be seen in an answer given by him to a question in an examination paper. The subject was mechanics, and the question, "Describe a common pump." Of the valves and pistons inside he was not able to give a very scientific account, so instead he gave a most vivid description of the outside. He drew a grand village pump in the midst of a broad green, and opposite the porch of an ancient church. Beside the pump, clad in his brief authority, stood the village beadle, while around were women and children of all ages, shapes, dress, and sizes, each carrying a crock, a jug, a bucket, or some vessel large or small. Round about the pump itself was a huge chain padlocked and surrounded by a notice, "This pump locked during Divine service." This was Kingsley's humorous way of describing a common pump.

These academic days, with their earnest struggles, exciting pleasures, and warm friendships, were soon over; and at the age of twenty-three Kingsley became curate of Eversley, little dreaming then that here he had found the work and the home of his life. Three years before he had met his future wife, and unbosoming all his doubts felt that he had gained a friend. Of her he could speak in the words of Tennyson:—

"So friend, when first I look'd upon your face,
Our thought gave answer each to each, so true—
Opposed, mirrors each, reflecting each—
That tho' I knew not in what time or place,
Methought that I had often met with you,
And either lived in either's heart and speech."

But the course of this true love for a while did not run smooth, and only after a year of complete separation were the two united in holy and happy wedlock. In the year 1844 they settled down together in the old Rectory House at Eversley, devoted to one another, and to the work which was the choice of both their hearts. The parish had been much neglected. Scarcely a grown up man or woman of the labouring classes could read or write. The church was closed whenever the rector had a cold, the communicants were few, the collection was taken in an old wooden saucer, and baptism was dispensed out of a cracked kitchen basin. In a letter inviting a friend to come to see him while he was still a lonely bachelor he gives a characteristic description. "My parish," he says, "is peculiar for nothing but want of houses and abundance of peat bogs. My parishioners remarkable only for aversion to education and a predilection for fat bacon. I am wasting my sweetness on the desert air. I say sweetness, for I have given up smoking and smell no more. Oh! Peter, Peter, come down and see me. Oh! that I could behold your head towering above the fir trees that surround my lonely dwelling. Take pity on me! I am like a kitten in the washhouse copper with the lid on!" The people were kindly and warm-hearted, but had been utterly neglected. Into the work of teaching and helping and raising all under his care Kingsley threw himself with all his enthusiasm and the ardour of youth. Classes of all kinds were begun, cottage lectures were given, visiting was prosecuted unremittingly until what was said of the present Archbishop of Canterbury might have been applied to him, that he knew not only every man, woman, and child, but also every pig in his parish.

He was soon called upon to make his voice heard beyond the bounds of Eversley. The year 1847 saw the whole country stirred to its depths. Throughout the labouring classes there was widespread distress. Discontent spread fast. In England and Scotland the Chartist movement assumed formidable proportions, while only the presence of an armed force kept Ireland from rebellion. As the winter advanced the danger became greater until riots broke out in many of the larger towns. It was in this great crisis that Kingsley stepped forth from the seclusion of his country rectory, boldly to take his part and to make his influence felt. At a time when the Chartist claims were derided and their company shunned by almost all men of respectability, he was not afraid to declare himself to be a Chartist.

While there was an hourly dread of riots he hastened up to London and worked alongside of such men as Maurice and Ludlow, in the endeavour to stem the torrent and to bring the people back from the precipice of riot. On all the walls of London they posted placards. Here is one written by Kingsley to the 'Workmen of England'. "You say that you are wronged. Many of you are wronged, and many besides yourselves know it. Almost all men who have heads and hearts know it. Above all the working clergy know it. They go into your houses, they see the shameful filth and darkness in which you are compelled to live crowded together, they see your children growing up in ignorance and temptation, for want of education, they see intelligent and well-read men among you, shut out from a freeman's just right of voting; and they see the noble patience and self-control with which you have as yet borne these evils. They see it, and God sees it. Workmen of England!......You think the Charter would make you free. Would to God it would. The Charter is not bad—*if the men who use it are not bad*! But will the Charter make you free? Will it free you from slavery to £10 bribes? slavery to beer and gin? slavery to every spouter who flatters your self-conceit, and stirs up bitterness and headlong rage in you? That, I guess, is real slavery! To be a slave to one's stomach, one's own pocket, one's own temper—will the Charter cure *that?* Friends! you want more than Acts of Parliament can give. Workmen of England! be wise and then you must be free, for you will be fit to be free."

Of the same character as this was much that Kingsley wrote about this time in different magazines under the name of 'Parson Lot'. He was at one with the Chartists in the desire for the reform of Parliament, and above all sympathized with their sense of the injustice of the law as it affected them. But while most anxious to do all in his power to get these things set right, he did not spare the methods that many had used, denouncing the stirring up to vengeance, the use of force, and what he called the trying to do God's work with the devil's tools.

Henceforth his life was an exceedingly busy one. The work he expended in his parish was great, the articles he contributed to magazines were innumerable. He had during several years theological students reading and studying with him. He wrote poetry. He was interested in all the scientific and social questions of the day. He published several volumes of sermons, wrote novels

of a political and historical character, to say nothing in the meantime of his later labours as professor and canon.

During all these earlier years he had much to make his life hard. Amongst the clergy of the Church of England he stood almost alone in his advocacy of many views on social and religious questions. His opinions were misrepresented, and he was greatly wounded by being accused of the want of moral principle in some of his books, but he stood out bravely, and as far as possible forgot the reviling of enemies. "Life," he once wrote, "life is too short and too full of hard work to give one time to hate and suspect people." To him might well be applied the words of Tennyson:

> "He heeded not reviling tones,
> Nor sold his heart to idle moans,
> Tho' cursed and scorned, and bruised with stones:
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> . . . . . . . . . . . . . . . . . . . . . . . . .
>
> He seems to hear a Heavenly Friend,
> And thro' thick veils to apprehend
> A labour working to an end."

Yet it was a hard struggle for him when all stood aloof from him, and when he was denied the honour of D.C.L., even although he had been nominated by the Prince of Wales.

Through all the life of constant work and galling opposition he would never have lived so nobly had it not been for his high sense of duty, his lofty chivalry, the support of one or two friends, and the peace and pleasure of his home life. Into that happy home at Eversley we get some glimpses from his letters and from pictures painted by his wife. It was a home of which the law was love, where the father treated his daughters as princesses and his sons as friends, while to his wife there was no care unknown and from her no secrets were withheld. From such a home of contentment, laughter, and joy, where all were as one in love and feeling, he went forth refreshed to contend with the sorrows of the world and to meet its trials.

In *Yeast*, as the very name implies, Kingsley tried to show the feelings which were working in the minds of the people. The state of the labouring classes in town as well as country filled his whole thoughts, and his whole being seemed on fire with indignation as he pictured the destitution and oppression which he saw. "How long," was his cry,

> "How long, O Lord, how long before Thou come again
> Still in cellar, and in garret, and on moorland dreary,
> The orphans moan, and widows weep, and poor men toil in vain,"

In the autobiography of *Alton Locke, Tailor and Poet,* we find depicted the evils of the competitive system in trade, the trials that drove Alton Locke to become a Chartist, and the struggle of his mind and heart as he oscillated between infidelity and religion. Here we have painted in most striking colours, sometimes rather gloomy and black, the trials and temptations, the oppression and calamities of the working classes in towns, as in *Yeast* we have a like picture of the condition of the agricultural labourers in the country. It was Kingsley's strong conviction that there should be large farms and small farms, and that each tenant should be an hereditary tenant as far as possible. His landlord should have no power of ejection as long as the farm was properly cultivated, and as long as a fair rent, to be fixed by a court of arbitrators, was duly paid by him and his son after him. On the depopulation of country districts, as on the great increase of the towns, be looked with great regret; and the warning, which he then uttered, though perhaps exaggerated, is still needed.

For the improvement of the condition of the working classes Kingsley urged the principles of association. Association he commended not only for defence against the tyranny of masters but also for the purposes of production. We all know how greatly associations among all classes of workmen have multiplied since those days. That evils have accompanied the unions among the artisans of town and country cannot be gainsaid, but no one who knew anything of the condition of workmen twenty-five years ago and is acquainted with their condition to-day will deny that a great advance has been made. Men are finding that union is strength, and therefore they are binding themselves together. In the towns they have been long doing so, and even in the country the movement is spreading. Farm-servants, for example, are joining together for the advancement of common objects and the gaining of common ends.

Most of the other public questions in which Kingsley was engaged we cannot do more than mention. He was a strenuous supporter of a system of natural education. All his life he carried on a battle against the Roman Catholics, and especially the Romanising tendencies of many of the members of the Church of England. Into this controversy we cannot enter, except to say that one feature of the Roman Catholic religion he wrote against most vehemently and thoroughly detested, *viz.*, their teaching that a man was more religious and entitled to higher regard if he remained unmarried. To Kingsley marriage was one of the most sacred relations in life; and

once he characteristically said that if a man did not marry because unmarried he could do more good, then all honour to such a man, but if his object was that he might be good, then such conduct might be called by the high-sounding names of piety and devotion but to him it seemed pure and simple selfishness. That Kingsley held many peculiar theological views any one who reads his works will know. He was essentially a free lance in theology, and belonged to none of the great parties in the Church, though his sympathies were perhaps most with the Broad Churchmen, while his opposition was keenest against the ritualists of the High Church party. Perhaps the two most distinctive features of his religious teaching are first that this world is God's world and not the devil's, that however strangely events may be going, however great the power of evil in all human life, yet evil will not succeed in the end. God is working, is reigning, and will at last show Himself fully victorious. The second is that manliness is *compatible* with godliness. Holding such theoretical and practical views we do not wonder that Kingsley was a strong man.

There was scarcely any public question in which Kingsley was so much interested in later years as that connected with health. In 1849 the terrible scourge of cholera was felt over the country, and he threw himself with all his ardour into the crusade against dirt and bad drainage. The movement for sanitary reform became more absorbing; and in one letter he wrote: "I see one work to be done ere I die, in which nature must be counteracted lest she prove a curse and a destroyer, not a blessing and a mother; and that is Sanitary Reform. Politics and political economy may go their way for me. If I can help to save the lives of a few thousand working people and their children, I may earn the blessing of God."

The unsparing efforts put forth on behalf of all these movements implied a great strain upon a constitution fine though strong. Once and again under the pressure of overwork Kingsley's strength gave way, and he had to seek for health amidst a change of scene. Mainly on account of his health he visited at different times Cornwall, Wales, Scotland, Germany, the West Indies, and America. Unlike some energetic workers he was able most thoroughly to enjoy himself during a holiday; and from all the places he visited he brought not only new stores of health, but also new stores of facts which he wove into the stories he wrote. That he was able to weave the facts of history, the legends of tradition, and the

figures of fancy into one narrative, surrounding all by scenery painted in the most brilliant colours, is well seen in *Hypatia*, and in what has perhaps proved his most interesting work, *Westward Ho! the Story of the Voyage and Adventures of Sir Amyas Leigh, Knight of Burrough in the County of Devon, in the Reign of her most glorious Majesty Queen Elizabeth.* Here we see depicted the times of the Spanish Armada, we hear the bustle of preparation throughout all England, we are face to face with the terrible Armada, we are carried forward in hot pursuit, we see the melancholy shipwreck, and the Armada is a thing of the past. Then, when the terror is gone, we are carried across the sea in the gallant ship of Sir Amyas Leigh, gone forth to seek adventures and to right wrongs on the South American coast. He and his crew are forced to leave their vessel stranded on the beach and betake themselves to the forest. The wild luxuriance of the West Indian scenery and the freeness of the life are pictures never to be forgotten. We cannot leave these holiday rambles without quoting part of a rhyming letter which Kingsley sent to Mr. Thomas Hughes, the author of *Tom Brown's School-days*, inviting him to accompany him to Snowdon for some days' fishing.

"Come away with me, Tom,
Term and talk is done,
My poor lads are reaping,
Busy every one,
Curates mind the parish,
Sweepers mind the court,
We'll away to Snowdon,
For our ten days' sport.
Fish the August evening,
Till the eve is past,
Whoop like boys at pounders
Fairly played and grassed.
When they cease to dimple,
Lunge and swim and leap,
Then up over Siabod,
Choose our nest and sleep.
Up a thousand feet, Tom,
Round the lion's head,
Find soft stones to leeward,
And make up our bed;
Eat our bread and bacon,
Smoke the pipe of peace,
And, ere we be drowsy,
Give our boots a grease.

Homer's heroes did so,
Why not such as we?
What are sheets and servants?
Superfluity.
Though we try no ventures
Desperate or strange,
Tho' we earn our bread, Tom,
By the dirty pen,
What we can, we will be,
Honest Englishmen.
Do the work that's nearest,
Though it's dull at whiles,
Helping, when we meet them,
Lame dogs over stiles,
See in every hedgerow
Marks of angels' feet,
Epics in each pebble
Underneath our feet,
Once a year, like schoolboys,
Robin-Hooding go,
Leaving fogs and fogies,
A thousand feet below."

Even in such peculiar verses do we not catch glimpses of the man? Full of exuberant spirits and ready for any adventure, yet in his humour serious, his mind filled with the thought of God in everything, his heart going out to every suffering creature, determined above all to do the work "that's nearest, though it's dull at whiles."

How fully he enjoyed such holidays we may see from these lines. Yet but seldom could he drag himself away from his work to take them. All during the years he had his regular work at Eversley; then he was appointed Professor of Modern History at Cambridge, where he delivered lectures which drew crowds of undergraduates; later he was called to the office of Canon of Chester; he was Preacher to the Queen; while in the last two years of his life he occupied the position of Canon of Westminster Abbey. In none of these positions did he spare himself. At Chester particularly he laboured with all his enthusiasm, and besides preaching, started classes for natural science, where to ever-increasing audiences he unfolded the rich stores of his knowledge of botany, geology, and other sciences which he had been accumulating for years.

To all this work was added a correspondence which increased as the years went on. Men in all classes of society, of all shades of opinion, from all parts of the world, wrote to him, thanking him for his books and asking for advice and counsel. To answer them

all made no slight demands upon his time and strength; but he never spared himself. The spirit in which he did all his work cannot be better illustrated than in the words of one of his curates, who says: "One day, seeing him quit his work to busy himself in some trivial matter for me, I asked him not to trouble about it then and there, and he, turning on me, said with unusual warmth, 'Trouble! don't talk to me of that, or you will make me angry. I never allow myself to think of that!'" "Better," he said another time, "better to wear out than to rust out." He was indeed wearing out fast. While on a visit to America he had been attacked with a serious illness, and when he returned one could not but notice that his face was emaciated, his back bent, and his figure shrunken. Throwing himself too ardently into work he was seized again, this time with a fatal illness. "No more fighting, no more fighting," were among his last words as he lay, and on the 23rd of January, 1875, at the age of fifty-five, he who had fought the good fight entered into his rest.

The rancorous opposition of his earlier years had before this passed away, and now his loss was mourned alike by peer and peasant, alike by the Queen and the gipsies who had encamped on the heaths around his home, by men of all parties, by men of all denominations. In his life he had been above all parties, and now he was regretted by all. It was not so much the novelist, the poet, the political writer, the preacher, the scientist, whose loss was mourned, but the common feeling was that a friend had gone. Against the conclusions of his head many objections might have been brought, but his heart ever beat true; and there—in his loving sympathy and enthusiastic devotion to the interest of others—lay the power of Charles Kingsley.

If any more words are needed to sum up his life, let them be those spoken by his friend, Professor Max Müller.

"Never shall I forgot the moment when for the last time I gazed upon the manly features of Charles Kingsley, features which death had rendered calm, grand, sublime. . . . . . As one looked on that marble statue which only some weeks ago had so warmly pressed one's hand, his whole life flashed through one's thoughts, one remembered the young curate and the *Saints' Tragedy*; the Chartist parson and *Alton Locke*, the happy poet and the *Sands of Dee*, the brilliant novel writer and *Hypatia* and *Westward Ho!*; the Rector of Eversley and his *Village Sermons*, the beloved Professor at Cambridge, the busy Canon of Chester, the powerful preacher at Westminster

Abbey. One thought of him by the Berkshire chalk streams and on the Devonshire coast, watching the beauty and wisdom of nature, reading her solemn lessons, chuckling too over her inimitable fun. One saw him in town alleys preaching the gospel of godliness and cleanliness, while smoking his pipe with soldiers and navvies. One heard him in drawing-rooms listened to with patient silence, till one of his quaint speeches bounded forth never to be forgotten. How children delighted in him! How wild young men believed in him and obeyed him too! How women were captivated by his chivalry, older men by his genuine humility and sympathy! All that was now passing away—was gone.

But as one looked at him for the last time on earth, one felt that greater than the curate, the poet, the professor, the canon, had been the man himself, with his warm heart, his honest purposes, his trust in his friends, his readiness to spend himself, his chivalry and humility worthy of a better age.

D. MACRAE TOD.

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## *ARISTOTLE'S NICOMACHEAN ETHICS.*

No great thinker, in ancient times or modern, has so profoundly influenced human thought as Aristotle. Down to the period of the renaissance, the great Stagirite reigned supreme over the intellectual world of Europe. For a time his authority was challenged by Bacon and other advocates of the experimental method of inquiry; and the philosophical doctrines associated with his name were generally regarded as undeserving of serious consideration. The true spirit of Aristotle's speculations, however, has only recently been understood, and his metaphysical and ethical theories are of as great moment to-day as they were three or four centuries ago.

Of all the works of Aristotle, his *Nicomachean Ethics* is perhaps the most profound. Many of the doctrines unfolded in it are incomparably superior to the oft-repeated dogmas of some of our modern ethical writers, who are content to give a superficial account of man's moral nature. In firm grasp of the fundamental problems of ethics, in subtlety of analysis of mental phenomena, in keenness of the practical sense with which moral questions are discussed, and above all, in the possession of that synthetic power which enables one to bring together in mutual relation the scattered results of analysis, Aristotle is yet unsurpassed. In this paper

I propose to expound briefly the main doctrines of the *Nicomachean Ethics*, with such criticisms and explanations as may be called for. I shall not follow Aristotle's own order of exposition, but, for the sake of clearness, will bring under certain appropriate heads the discussions scattered rather unmethodically throughout the treatise.

The most important question with which a moral philosopher has to deal is that of the moral end, and to this, accordingly, Aristotle first directs his attention. Every action has some end, which may be the activity itself or something beyond it. But acts are of various kinds, and their ends are consequently different. These various ends, however, may all be subordinated to one supreme end, for the sake of which only, and not on their own account, they are sought. This supreme end it is which is to be regarded as the chief good. "If there be some one end of all that we do, for which we wish for its own sake, while for other things we wish only in so far as they are means to this, that is to say, if every object of choice be not a means to something further, in which case the chain of means would be infinite, and our desires empty and objectless; it is evident that this end will be the chief and supreme good." (p. 2.) * The characteristic of the chief good is that it is final, all-adequate, and *sui generis*. If there are several ends of action independent of one another, then that which is the most final among them is the chief good. But if the several ends be so related to one another that only one among them is final, while all others are merely means to it, then the supreme good is that which is an end-in-itself and not a means to a further end. It is most unfortunate that Aristotle says nothing decidedly as to whether there is only one final end comprehending all others or several. He leaves the question open, but his evident leaning is towards the latter supposition. He acutely criticises Plato's conception of the supreme good, and maintains that the several particular goods have no generic feature in common. It is, therefore, impossible to subsume them under one general idea. Even if it were possible to do so there would be no advantage, for it is impossible to realise an abstract good in practical life. It is possible to admit the force of Aristotle's polemic against Plato and yet to stand by the element of truth in the latter's doctrine. It is true that the supreme end is not related to the subordinate ends as the genus is to the species. It is an organic

* All quotations in this paper are taken from the English translation of the *Nicomachean Ethics* by Mr. Robert Williams, B.A., of Oxford. 1869.

unity of ends and not a particular one standing side by side with others. The supreme end is related to ends subordinate to it as the unity of a living organism is related to its several members.

What, then, is the chief good to the realisation of which all moral acts are directed? In Aristotle's opinion it is happiness or well-being. In seeking to determine what happiness is, it is incumbent upon us to consider the special characteristic of man. If a man is engaged in any particular work, his happiness or well-being will consist in doing that work well. So if man *as man* has any special function of his own, his greatest welfare will lie in the perfection of it. "Has man," asks Aristotle, "no task assigned him by nature? Shall we not rather say that as the eye and the hand and the feet and each of the various members evidently has its office, so too beyond and beside all these, must be assigned an office to man as such." (pp. 15-16.) What, then, is this special office of man? It is not anything which he has in common with the lower animals or plants, but must be something peculiar to himself. The vegetative life and "the life of the senses" must, therefore, be excluded. What remains as the special property of man is "the activity of the soul in accordance with reason." Man's *summum bonum*, therefore, "consists in an activity of the soul in accordance with its own excellence, and, if there be many such, in accordance with the best and most perfect among them." Happiness, we thus see, is not obtainable from external things. It is something purely internal, inasmuch as it consists in free rational activity. He whose worldly prosperity is great is, according to the vulgar, happy. But such is not Aristotle's opinion. Happiness, in his view, coincides with goodness. It is the inseparable accident of a truly virtuous life. But though worldly prosperity is not the source of happiness, still some degree of it is necessary to our earthly existence. Just as a house cannot stand without a foundation so a good man cannot lead a virtuous life unless his material life is at least tolerably comfortable. Such things as a good appearance, noble birth, fair competence, friends, are necessary for the realisation of the supreme end. A happy life is a complete life, and a life cannot be complete unless the internal activity of the soul is supplemented by a fair degree of worldly prosperity. It must never be forgotten, however, that the chief source of happiness lies within and not without; and we cannot, therefore, accept the dictum of Solon that it is not possible to call a man happy until the end of his life is seen. "Although man's life needs good fortune, yet it is not in fortune

that good and evil lie, but it is virtuous acts that determine life for happiness, acts evil for misery." (p. 25.) The happiness of a good man is perennial, for its fountain is virtue, and "there is nothing human so surely lasting as are virtuous acts." Though external fortune must be taken into account in estimating man's happiness, yet it does not enable us to arrive at any conclusion as to its degree. "Small changes of luck, whether for good or for the reverse, clearly cannot turn the scale of life."

From what has been said above it will be evident that Aristotle does not in the slightest degree countenance the hedonist theory of morals. He indeed regards pleasure as a very important factor in the life of man, but it is pleasure which is connected with virtue or perfection of man's special function. His opinion is identical with that of Kant, according to whom the *summum bonum* must be a synthesis of perfection and happiness. If Kant is not a hedonist, no more is Aristotle. Kant distinguishes between perfection and happiness, which, according to him, are the component factors of the *summum bonum*. But Aristotle identifies happiness with the chief good. This is so, because in Aristotle's sense, happiness means not pleasure only, but rational activity also, of which pleasure is the consequence. The discussion of the nature of pleasure in the ninth book of the *Nicomachean Ethics* conclusively proves that Aristotle is as far removed from hedonism as Kant or Butler.

Aristotle begins the discussion of pleasure with the remark that it is an important element in the constitution of man and as such is the instrument whereby we regulate the conduct of youths. For it is the aim of moral education to teach them to take pleasure in what they ought to enjoy, and to avoid with displeasure that which they ought not to enjoy. Pleasure is generally condemned by the moralists. Their motive in doing so is perhaps to moderate men's naturally strong inclination towards it. But a sweeping condemnation of pleasure is as unjustifiable as it is unproductive of any good result. Our endeavour should be to understand its true nature and to form a right estimate of its place in the nature of man. Pleasure, as such, has no moral quality. It is good or bad according to the nature of the act of which it is the concomitant. Pleasures flowing from good sources are good and should be sought for, because they make life enjoyable and worth living, but pleasures arising from vicious acts are immoral and should be shunned. Aristotle rightly maintains that disgraceful pleasures are not, properly speaking, pleasures at all, but appear so only to the depraved. Now what is

pleasure? The answer is that it is the concomitant or the necessary consequence of every form of activity. Our acts being of various kinds, the pleasures derived from them differ from one another in nature. Again, all our actions are not of the same *worth*: some of them are intrinsically higher and nobler than others. The pleasures connected with these, therefore, are purer and more desirable than those which proceed from activities of a lower kind. The truth of this remark completely undermines the foundation of utilitarian hedonism, for that ethical theory is based upon the assumption that pleasures are commensurable with one another, and, consequently, it is possible for us to compare them and to choose the greater in preference to the lesser. It is maintained by some that pleasure involves a transition from want to fulfilment, but Aristotle disputes this theory and argues that all pleasures are not thus conditioned. "Pleasure is not in itself a process of restoration, although, while such a process is going on, a man may feel a pleasure, much as, while undergoing an amputation he may feel a pain. . . . . The pleasures of learning, for instance, are not preceded by any pain; and among the pleasures of sense, the same is true of the pleasures of smell, as it is also of many sounds and sights and memories and hope." (pp. 355-56.) "Pleasure is the result of activity," and men so passionately desire it, because they desire active life. "Without activity there can be no pleasure, and without pleasure no activity can be perfect." (p. 363.) It has already been stated that pleasures differ from one another in kind, because the activities which are their sources are not of the same nature. Each act is intensified and made perfect by its own peculiar pleasure. We may conclude that a particular pursuit is successful if the pleasure which arises from it is so intense as to entirely occupy the mind.

What is the most desirable pleasure? That which is the incident of the exercise and perfection of the highest and noblest part of man's self, *viz.*, reason. "The activity in which this part of ourselves so manifests itself that the essential conditions of its own special excellence are fulfilled, will constitute finally perfect happiness." (p. 372.) "This activity," Aristotle goes on to observe, "consists in the contemplation of abstract truth," which, in the opinion of competent persons, is most pleasant. Man's truest self is identical with his reason, which is the Divine element in him, and he can, therefore, find supreme felicity only in the exercise of it, that is, in leading a philosophic life. A life devoted to philosophic meditations "will be higher than human; for it will not be in so

far as he is human that a man will lead it, but in so far as he has in him a Divine element." (p. 375.) "Sweetest and best of all things for man is the life of reason; since reason it is that constitutes the essence of humanity. And thus the happiest of all lives is the life philosophic." (p. 376.) "The Divine life, in all its exceeding blessedness, will consist in the exercise of philosophic thought. And of all human activities whatsoever, that will be happiest which is most akin to the Divine." (p. 379.) Again, "for the gods their whole life is blessed: for man, his life is blessed only in so far as it approximates to the perpetual activity of the Divine thought." (p. 380.) The bliss of philosophic life has another recommendation. It is most independent of external goods. It has little need of things that are absolutely necessary to the happiness of the vulgar. A philosopher in his rags is not less happy than the Czar of all the Russias.

Reason, however, is not the only element in man's nature. He is a composite being made up of impulses and reason. Virtue, therefore, cannot be identified with the perfection of the rational faculty alone. We have already examined into the nature of the *summum bonum*, the realisation of which is the end of all moral acts. It is identified by Aristotle with happiness, by which he means the pleasures flowing from the perfection of human nature. The frequent assertion on the part of Aristotle that happiness is the supreme end is somewhat misleading. It is likely to lead one to suppose that his theory has affinity with hedonism. The hedonists regard pleasure as the ultimate *end* to which human acts are related as *means*. According to Aristotle, happiness is the inseparable *correlative* of activity. In speaking of it as the chief good he does not mean to say that it is an independent entity prior to and determinant of the final direction of our acts. All that he contends for is that happiness and perfection are two sides of one and the same thing. Happiness or the *summum bonum* consists in leading a virtuous life, or, in other words, in the proper development of all the sides of our nature. In order to know what the virtues are, it is necessary to divide the human soul into its *component parts*. The classification of virtues, in other words, must be based on a correct analysis of mind.

The soul, according to Aristotle, has two parts—the rational and the irrational. The irrational part is further divisible into two subparts, one of which is common to animals and plants. This is the nutritive principle. "Any excellence or virtue that this part of

our soul may possess is clearly not peculiar to man, but is shared by him with animals and with plants." The nutritive principle is most active in sleep, and sleep obliterates all distinction between the good and the bad. Besides the nutritive principle, the irrational part of the soul has another element, which, however, is to some extent rational. It consists of the impulses or springs of action, which are irrational in so far as they run counter to reason and rational in so far as they obey the commands of reason. The characteristic of one who has self-control is that in his life there is no antagonism between reason and the impulses, because the latter are brought into thorough conformity with the former. The impulses of the incontinent man, on the other hand, conflict with reason. "Exactly as a palsied limb, when a man purposes to move it to the right, swings round on the contrary to the left, so too it is with the soul of the incontinent man; for his impulses run counter to his reason. Only, whereas in the body we can see the part that so moves, in the soul we cannot see it." (p. 33.) It is the aim of moral education to bring the impulses under the control of reason, which is the noblest part of the human soul. Such, then, is Aristotle's division of the soul into its component parts. First, we have reason. Next to it stand the impulses which are partly rational and partly irrational; and lastly, there is the principle of nutrition and growth. We shall see hereafter that like the irrational part of the soul, reason is further sub-divided into two parts. "In accordance with this division," says Aristotle, "we can classify the virtues, and call some of them intellectual and others moral—philosophy, appreciation, and prudence being excellences or virtues of the intellect, while liberality and temperance are moral virtues or virtues of the character." (p. 34.) It may seem strange to hear that philosophy and prudence are virtues, for as Aristotle himself says, "when speaking of a man's character, we do not say that he is a philosopher or a man of quick appreciation, but that he is gentle or temperate." "And yet," he continues, "we none the less praise the wise man also for his state of mind." The paradox is explained when we remember that virtue, according to Aristotle, consists in the realisation of the *summum bonum*, which is possible only through the perfection of all the parts of the soul. Now, reason is the most important part of the soul, and its perfection, therefore, is virtue. Philosophy is the perfection of reason in so far as it is speculative, and prudence is the highest excellence of reason in so far as it is deliberative. Both, consequently, must be regarded as virtues.

The virtues find expression in virtuous deeds. They are "formed states of the mind," or "habits of purpose," and their external manifestations are acts of virtue. It is through repeated performance of virtuous acts that virtuous habits are formed. Moral acts, we have already seen, are directed to the realisation of the supreme good, which consists in the perfection of our faculties, and the faculties are perfected through their exercise, that is, through the performance of virtuous deeds. Hence it follows that though moral acts are means to an end, they are in the last resort ends in themselves. Gaining perfection is the end of morality, but perfection can be gained only by *the practice of morality. There is no other* road to it in the nature of man. It is of the utmost importance to lay stress on this point, for here also Aristotle's ethical theory comes into collision with hedonism. Moral acts, according to the hedonists, are the means whereby it is possible for us to gain pleasure, but there is no *necessary* connection between the means and the end. It cannot be said that any *particular* act is indispensable to the attainment of pleasure. It may be that the laws of conduct embodied in the moral code of all mankind are best calculated to make us happy, but certainly it is possible for us to think of situations in which the enjoyment of pleasure is made easier not by the observance but by the violation of the moral rules. In short, the hedonistic theory makes morality optional with us. All that it can say is that it is prudent for us to conform to the long established moral laws, which in the *majority of cases* are best conducive to pleasure. Aristotle, too, regards moral acts as means to an end, namely, the attainment of perfection, but to him the end and the means that lead up to it are inseparable correlatives. Practice of virtue and *nothing else* perfects our faculties, or makes the formation of virtuous habits possible. But are not virtuous acts the expressions of virtuous habits? Without virtuous acts virtuous habits cannot be formed, but unless our habits are virtuous, virtuous acts cannot be adequately performed. The argument may be in a circle, but, as Green has pointed out, it is a circle from which there is no escape in a true ethical theory.

In order to form habits of virtue it is necessary to do that which is right. "We must do just acts, if we wish to become just, and temperate acts if we wish to become temperate." But here we are confronted with a difficulty. For, as Aristotle says, "if men do acts which are just and temperate, they cannot but be already just and temperate; exactly as, for a man to produce

a grammatical or a musical result he must already be a grammarian or a musician." (p. 42.) Can it be said that, if a man wishes to become a good architect, he must build good houses? He who can build good houses is *ipso facto* a good architect. The solution of the difficulty which Aristotle offers is as follows :—"Moral acts are not said to be done virtuously, as justly, for example, or temperately, if in themselves they fulfil certain conditions, but only when certain conditions are fulfilled by him who does the act. In the first place, he must know what it is that he is doing; secondly, he must act with deliberate purpose and must choose the act for its own sake; thirdly, he must so act from a fixed and unalterable habit of mind." (pp. 42, 43.) In this passage we have the clearest statement of the doctrine that in determining the moral quality of human acts, it is necessary to take not only their consequences, but also the motives which prompt them, into consideration. Whether we are to judge actions by their results or by their motives is one of the hotly disputed points in ethics, and it is Aristotle's merit to have clearly perceived that virtuous deeds not only have beneficial results, but must proceed from pure motives. Utilitarian writers are never tired of telling us that in judging whether a certain line of conduct is moral or immoral, we must look to nothing but its consequences. On the other hand, there are intuitionists who insist that morality has no concern with the results of actions. Aristotle takes a more comprehensive view of the question, and points out that an act is only half moral if it proceeds from a pure motive, but has for its consequence something which is injurious to man. Again, a man may do much good to his fellow-beings by his useful deeds, but if his motives be impure or selfish, he is not honoured as virtuous. "It has been disputed whether it is in our purpose or whether it is in our actions that virtue most distinctively manifests itself; as a matter of fact, it shows itself in each. It is self-evident that perfect virtue implies both a perfect purpose and also perfect acts." (p. 378.)

An act, then, in order to have a moral quality must be voluntary. How is the voluntary to be defined and distinguished from the involuntary? The characteristic of an involuntary act is that it is done under compulsion. If a ruffian, for instance, were to forcibly seize my hand and use it in inflicting a wound upon another I should act under compulsion. A compulsory act is that "of which the efficient cause is purely external and to which in consequence he who does the act contributes nothing." Such undesirable things

as are done through fear of some greater evil are neither fully voluntary nor fully involuntary. A captain who throws overboard valuable cargo in order to prevent his heavily laden ship from sinking cannot be said to act voluntarily. Nor is his deed fully involuntary. It resembles voluntary more than involuntary, and is, therefore, mixed in its nature. Another mark of an involuntary act is that it is done in ignorance and is followed by regret. Only that can be described as voluntary of which the efficient cause is the free will of the agent, who is aware of the several details involved in the action. These details, as mentioned by Aristotle, are as follows :—"Firstly, the agent; secondly, his action and that with which it is concerned; thirdly, the person whom it affects; fourthly, sometimes that with which it is done, as for example, the weapon; fifthly, its result, as for example, preservation of life; sixthly, its manner, as for example in the case of a blow gently or heavily." (p. 63.) One important means of ascertaining whether an act is voluntary or not is to see whether it gives pain or pleasure. That which is voluntary causes the agent pleasure, and that which is involuntary gives him pain. After defining the voluntary and the involuntary, and distinguishing them from each other, Aristotle proceeds to discuss the nature of 'purpose'. "Purpose," he says, "is held to be most closely connected with virtue and to be a better token of our character than are even our acts." (p. 65.) All that is purposed is also voluntary, but the voluntary is not in all cases purposed. Even children and beasts act voluntarily, but they are not to be credited with purpose. What the incontinent man does under the strong influence of passion is clearly voluntary, but there is nothing of purpose in it. 'Purpose' must be carefully distinguished from 'desire' and 'wish'. "Desire has for its object that which gives us pleasure, and to be deprived of which, consequently, gives us pain, while the object of purpose is not of necessity either painful or pleasant." (p. 66.) The difference between 'wish' and 'purpose' is that while we wish the impossible and that which is beyond our power, we never purpose it. When, for example, we wish a friend success in a difficult enterprise, we wish something which is altogether beyond our control. No one, however, purposes such things as cannot be effected by his own power. Wish, again, "has for its object the end of action, purpose the means thereto." One, for instance, *wishes* to be rich, and *purposes* to adopt such means as are likely to make him so. 'Purpose' is not the same thing as 'opinion', which is concerned with all

sorts of things—possible or impossible, immutable or perishable. 'Opinion' is *true* or *false*, but 'purpose' is *good* or *bad*. 'Opinion' has to do with matters intellectual, while 'purpose' is associated with character. If 'purpose' is neither 'desire' nor 'wish' nor 'opinion', what is it? "Voluntary," answers Aristotle, "it clearly is, but yet all voluntary action is not done with purpose. May we not perhaps say that the object of purpose is all such voluntary action as involves a previous deliberation? For all purpose involves a process of conscious reasoning, that is to say, an analysis of end into its means." (p. 68.) Such voluntary acts alone as are not impulsive, but are the outcome of deliberation can be regarded as purposed. But what is deliberation? To answer this question it is necessary to determine the subjects about which we deliberate. Now immutable truths, necessary laws, and matters of chance are not fit subjects for deliberation. No rational being deliberates about the best means of changing the law of gravitation or making two straight lines enclose a space. We do not deliberate about anything and everything, but only about "such matters as our agency can effect." Deliberation is concerned with the means rather than with the end. "It is not the end which is the object of deliberation, but the means to that end. The relation between 'deliberation' and 'purpose' is thus defined by Aristotle:—"The object of deliberation and the object of purpose will be identical, save in so far as the latter is *ipso facto* distinguished from the former, in that we call that purposed which has, after due deliberation been preferred to all other alternatives." (p. 72.)

Both virtue and vice are in our power. It may be objected that they cannot be regarded as voluntary, because they imply formed habits which are greatly beyond our control. But a man is responsible for his habits. "To be ignorant," says Aristotle, "that all habits are formed by the practice of particular acts, shows gross want of common sense." (p. 76.) As we sow so we reap. Particular acts are fully under our control, and if we allow them to be such as tend to the formation of bad habits, we have ourselves to thank for it. If a man commits a crime in a drunken state, he is not pardoned, for certainly it was in his own power not to get drunk. So the plea that a wicked deed is the consequence of bad habit is no palliation of it. "We are masters of our actions from the beginning up to the very end. But, in the case of our habits, we are only masters of their commencement,—each particular little increase being as imperceptible as in the case of bodily infirmities.

But yet our habits are voluntary, in that it was once in our power to adopt or not to adopt such or such a course of conduct." (p. 80.)

It is now time to turn our attention to Aristotle's account of the particular virtues. But before doing so it is necessary to advert for a moment to his celebrated doctrine of the mean. Moral virtue, according to Aristotle, is a mean between two extremes, both of which are vices. One extreme consists in excess and the other in defect. "In its essence and by its real definition, virtue is a mean, but as regards perfection and goodness it is an extreme." Here we have a modification of the law of the mean. *There are again certain* feelings and actions such as envy, malice, adultery, theft, murder, &c., that are intrinsically bad, and moderate degrees of them, therefore, are vices equally with the extremes. The extremes are like the two ends of a straight line and the mean is like a point which bisects it. The extremes and the mean are thus opposed to one another. But the extremes are more removed from each other than from the mean. The centre of a straight line is nearer to its two ends than they are to each other. The analogy of the straight line will enable us to understand how the path of virtue is more difficult than that of vice. Only a single point in the straight line can be the mean, while all others are in the direction of one extreme or the other. It is, consequently, very difficult to get at the mean. It is only one of the innumerable points that compose the straight line, and to miss it is very easy. A slight deviation from it carries us towards the extremes. We all know that the right can be done only in one way, but sins can be committed in many different ways. The mean is not in every case equally opposed to the extremes. Courage, for example, resembles rashness, which is its excess, more than cowardice, which is its defect. The best way of arriving at the mean is, therefore, to set oneself in opposition to that extreme which is more unlike the mean and towards which the mind naturally inclines. If one wishes to be temperate, one need not fear insensibility to pleasure so much as sensuality. Let every one ascertain what is the extreme towards which his heart's natural leaning is, and let him endeavour to keep away from it, for "the further we remove ourselves from error, the nearer shall we come to the mean." There is, it must be remembered, no universal mean. That which is the mean to one is not so to another. In determining what it is for each man, it is necessary to take his capabilities and opportunites into consideration. Aristotle concludes the

discussion of the doctrine of the mean with the following words :— "In all matters, the mean state is the praiseworthy, but that in some cases, we must, if any thing, decline towards excess, and in others towards defect; for thus shall we most easily hit the mean, and with it that which is our good." (p. 58.)

The particular virtue first discussed by Aristotle is courage. It is the mean between the two extremes of cowardice and rashness, and is concerned with evils. He who fears evils more than he ought and when he ought not is a coward. The foolhardy man, on the other hand, exposes himself to dangers for the purpose of winning popular applause and not that he may achieve a noble end. It is natural for men to fear evils. Nay, there are things which it is proper for the right minded to fear. Such are loss of reputation, insult to wife and children, &c. Poverty, disease, and such other things for which one is not responsible, should not be feared. But to be afraid of them is not a sign of cowardice. The brave man has to do with the greatest of terrible things, which is death. But there are various kinds of death, and it is no cowardice to fear some of them. What is the form of death, then, with which the brave man is concerned? "With death under the noblest condition," answers Aristotle. Such is death in war. "He alone will strictly be called brave, who is fearless of a noble death, and of all such chances as come upon us with sudden death in their train. And such specially are the chances of war." (pp. 81, 82.) The brave are not insensible to fear, for to be so is scarcely human. They have perfect command over their nature, and can, therefore, face evils with composure for the purpose of attaining that "which is beautifully good and noble, which is the end of all virtue." It must be remembered that, according to Aristotle, it is not enough to conquer fear in order to be brave. It is "for the sake of that which is noble that the brave man faces danger." One who longs for death with a view to get rid of pain is a coward, for to be unnerved by troubles is effeminacy. After giving this general account of bravery, Aristotle proceeds to enumerate and describe five different forms of it. The principal defect from which his treatment of this virtue suffers is that he makes the field of it too narrow. It is not in the battlefield only that one has the opportunity for the display of courage. In the pagan times in which Aristotle lived war was the principal duty which a citizen was called upon to perform, and the highest honour was accordingly reserved for the warrior. It is no wonder, then, that the teacher of Alexander the Great

should extol death in war and regard the readiness to encounter it as the only form of bravery.

Moderation in the enjoyment of pleasure is temperance. Its extremes are insensibility to pleasure, which is exceedingly rare, and has, therefore, no separate name, and intemperance. It is not with all pleasures that temperance is concerned. We do not call a person who devotes himself to pleasures of the intellect, those, for instance, which arise from the pursuit of philosophy and science, intemperate. Nor is it proper to give this title to one who is exceedingly fond of the pleasures of sight, hearing, and smell. We do not speak of intemperance in the enjoyment of pleasures derived from looking at a fine picture or listening to sweet songs. The fact is that only such pleasures as arise from contact, excepting those "which in the gymnasium are given by friction and by warmth," are condemned when they are allowed to run to excess. They are the pleasures of eating and of the nuptial bed. This opinion is not consistent with what Aristotle says in speaking of the peculiar desires of particular individuals. We are told that "in the matter of their natural desires, but few men fall into error, and that error always takes the one shape of excess. . . . . But in the matter of their own peculiar desires many men fall into error and in many ways. For a man may have given to him the phrase 'over fond of' such or such a thing, either because he takes pleasure in what he ought not, or because he takes more pleasure in his particular object than he ought, or because he takes pleasure in it as do the uneducated many, or because he takes pleasure in a way in which he ought not; and in each and all of these points the intemperate run into excess. For they take pleasure in some things in which they ought not to take pleasure, inasmuch as they are absolutely hateful; and *if there be any among the objects of their desire in which it is right to take pleasure, then they take in it a pleasure which is greater than they ought, and such as is felt by the uneducated many.*" (pp. 94, 95.) The italics are mine. Is it intemperateness, then, to feel intense pleasure in scientific investigations? The invariable tendency of men is towards intemperance, and to run counter to it is, therefore, the best means of getting at the right mean. Closely connected with temperance is self-restraint, but there is an important difference between the two. Self-restraint is shown when temptations to which men ordinarily yield are resisted. It implies a conflict of reason with the impulses and the pain which arises from such a conflict. In the life of a temperate man, on the other hand, the

impulses are harmonised with and are the obedient servants of reason. He feels nothing but pleasure in the practice of virtue. One who restrains his improper desires is like the rider who with difficulty succeeds in controlling an untrained horse. The result of such a conflict is that gradually the irrational impulses are brought into thorough conformity with reason, and the unrest caused by the discord gives place to the joy of peace. Self-restraint thus leads to temperance, with which it is not identical. The opposite of self-restraint is incontinence, which consists in yielding to such slight temptations of pleasure as are easily conquered by the majority of men. A man may act incontinently with full knowledge of what he is doing or under the overpowering influence of passion. The latter case is more hopeful than the former. It is next to impossible to bring one who is knowingly incontinent to the path of virtue. Incontinence differs from intemperance in this that while the intemperate deliberately lead a sinful life, the incontinent do so in consequence of their inability to triumph over strong allurements of pleasure. What temperance and self-restraint are in relation to pleasure, that endurance and effeminacy are in relation to pain. Endurance is the power of bearing pains to which most men succumb, and effeminacy is that weakness of mind which consists in being unnerved by the little troubles of life which fall to the lot of all in this world. Effeminacy has close connection with cowardice.

Liberality is the virtue which is concerned with property. It is the mean of prodigality and illiberality. The characteristic of a liberal man is that he makes gifts to proper persons in proper quantities at proper times. He receives nothing but what is strictly his due. Illiberality consists in stinginess in giving and improper exaction in receiving. Excessive liberality is prodigality, which is generally found to co-exist with a negligence to realise one's own proper dues. Such prodigality is least culpable. "To make over-large or over-frequent gifts, and to altogether abstain from taking does not so much argue vice and ill-breeding as folly. A prodigal of this stamp is far better than an illiberal man . . . . . . because he actually benefits many others; whereas the illiberal man benefits no one—no not even himself." (p. 105.) The heinousness of prodigality often arises from its being associated with intemperance or incontinence. Prodigality is more curable than illiberality, which increases with age.

Magnificence is liberality on a large scale. It is a virtue which

befits those that fill exalted positions in life. The excess of magnanimity is vulgarity, and its defect is pettiness. The magnificent man tastefully spends large sums of money on great and beneficent projects. He receives distinguished foreigners with hospitality, erects temples, provides the public with entertainments, and does all that is in the public interest. His expense "must be one worthy of the object, and the object must be one worthy of the expense. Expenses of this kind the magnificent man will incur that he may thereby make his conduct noble as a whole, for the beautifully good and noble is the common end of all the virtues." (p. 110.) To spend large sums on trivial things and "affect an ill-timed and inharmonious splendour" is vulgarity, and to affect economy in details where one should be open-handed is pettiness.

High-mindedness consists in being really worthy of great things and holding oneself worthy of the same. Its extreme and defect are vanity and little-mindedness. The high-minded man being deserving of honour must be good. Prosperity does not turn his head, nor does adversity depress him too much. He values only such honour as is given to him by the good. "But honour given by the common herd, and upon unimportant occasions, he will hold in utter contempt, for it will be no measure of his deserts." He is always ready to show favours to others, but is loath to accept them from any one. His voice is deep and his movement slow. He has a high regard for truth, and "in both speech and actions, he is frank and open." He does not talk much. He is proud before his equals, but courteous to his inferiors. High-mindedness is the crown of all virtues, and gives lustre to them. Its growth is favoured by wealth and prosperity. "The traits," observes Professor Sidgwick, "by which Aristotle characterises in detail this flower of noble life, are all the more interesting from their discrepancy with the Christian ideal." (*History of Ethics*, p. 62.)

There is a nameless virtue which bears the same relation to high-mindedness as liberality does to magnificence. It consists in a moderate desire for honour. He who aspires for honour more than he ought is called ambitious and deserves to be blamed. But total want of ambition is also condemnable. The mean here has no separate name. "As compared with ambition, it would seem to be want of ambition, and as compared with the want of ambition it would seem to be ambition, and as compared with both, it would seem, to a certain extent, to be both at once." (p. 123.)

Gentleness is the mean of wrathfulness and insensibility to anger.

He who knows when, with whom, and how long to be angry, is called gentle. No precise rule as to the right measure of anger can be laid down, and slight deviations from the mean are pardonable. The gentle man, however, generally "errs on the side of defect, for he loves pardon rather than revenge." Insensibility to anger argues slavishness, and is, therefore, reprehensible. There are different varieties of wrathfulness. Those who become quickly angry but whose anger subsides very soon are called irritable. The passionate are they who are excessively irritable and become angry on the slightest provocation. 'Sulky' is the title given to those who cherish anger for a very long time and are hard to be reconciled. They that will not "forgive and forget" until they have had their revenge are called "nasty-tempered."

There is a nameless virtue which is manifested in social intercourse. It may be called friendliness, and consists in giving pleasure to those around us. It differs from friendship in this that it is devoid of the feeling of affection without which friendship cannot be. The vices between which it stands are flattery and querulousness. The flatterers, like 'Olcott-Besantian' theosophists, aim at pleasing men by pandering to their vanities with a view to serve their private purpose. Those, again, who are never without grievances against their neighbours, are called querulous.

A person who lays claim to only such good qualities as really belong to him is called truthful. Undervaluing one's own just merits is false humility, and exaggerating them is braggartry. The falsely modest are more tolerable than the braggart. "But those who disclaim unimportant merits which they evidently possess are known as 'mock-modest', and are simply despicable. Such mock-modesty is at times a mere form of braggartry." (p. 153.)

The virtue which is most appropriate in times of relaxation is wit. The witty man's jests are refined and do not wound the feelings of any one. "Those who push the ridiculous to excess are called buffoons, and are rightly held to be of vulgar mind; for their desire for merriment is reckless, and their object is rather to raise a laugh by any means whatever, than to say what is seemly, and to avoid paining those at whom they mock. Those, on the other hand, who would on no account indulge in a joke themselves and who take offence at all who do so are held to be savage and austere." (p. 133.)

The last moral virtue treated of by Aristotle is shame. It is the fear of evil repute, and is consequently appropriate to youth. Its physical expressions are similar to those of fear. No one praises

an old man for possessing shame, for his character ought to be so formed as to make the commission of deeds of which one ought to be ashamed, impossible. Shame is no sign of a good character. It "need only be felt for such acts as are voluntary; and a good man will never voluntarily do what is disgraceful."

In the sixth book of the *Nicomachean Ethics* Aristotle treats of the intellectual virtues. His division of the soul into two parts, the rational and the irrational, has already been explained. The function of reason is the attainment of truth in matters contingent as well as necessary. Aristotle divides reason, like the soul, into two parts, *viz.*, deliberative reason and speculative reason. The former is concerned with contingent things and the latter with necessary truths. The excellence of deliberative reason is prudence, and that of speculative reason, wisdom. We have seen that a moral virtue is the mean between two extremes. It is prudence that enables us to hit upon the right mean and to adopt such measures as make the attainment of it possible. It presides over and regulates the impulses of our nature. The prudent man is he who "is able to take the right means to those ends that are good and expedient." Prudence implies deliberation. "Since to deliberate well is a characteristic of a prudent man, it follows that good deliberation is a correct conception of that which conduces towards a certain end of which the true conception is given by prudence." (p. 199.) The moral virtues are not merely natural virtues, but are evolved out of them by constant practice under the supreme guidance of prudence. A natural tendency of the mind, however good, is blind, and becomes distinctively moral only when it is joined with reason. Now prudence determines the right end of our impulses and actions to which they are made consciously to conform, and thus transforms them into moral virtues. The characteristic of virtues is that they are "done from deliberate purpose and for their own sakes" and consequently imply prudence. Nor can there be prudence without virtuous tendencies, in the absence of which it degenerates into mere cunning. Virtue and prudence, we thus see, act and react on each other. Prudence must be distinguished from art, which also has to do with contingent matters. Prudence "is a conscious habit of correct reasoning on matters of action, and concerned with what is good or bad for man." (p. 188.) Art is "a habit of production in conscious accordance with a correct method." The "habit of free rational actions," Aristotle warns us, "must not be confounded with the habit of conscious rational production."

Wisdom is the perfection of speculative reason, and is concerned with things necessary and immutable. In its best form, it is the equivalent of philosophy, and signifies the most certain scientific knowledge. Philosophical wisdom consists in being certain not only of conclusions, but also of the principles from which they flow. It is induction and deduction that mediate between conclusions and their universal principles. Thus philosophy "is the union of deductive with inductive knowledge of objects in their own nature the most noble." It is the highest excellence attainable by man, and the pleasure of it is purest and most desirable.

Space forbids an exposition of Aristotle's theories of justice and friendship, to which three entire books of the *Nicomachean Ethics* are devoted. They are, however, not vitally connected with the central conceptions of the treatise, and may be safely passed over, in an essay like the present.

The greatest merit of Aristotle, perhaps, is his attempt to classify and define virtues. It is a task which no moral philosopher can afford to ignore. Unfortunately the best writers of our own day have been so busy wrangling about the first principles of ethics that they have hitherto found no time to systematically codify the moral virtues.* The result is that the Greek classification of virtues, notwithstanding its defects, is still the best available for us. "From Socrates and his followers," wrote the late Professor Green (*Prolegomena to Ethics*), comes in effect the connected scheme of virtues and duties within which the educated conscience of Christendom still moves. . . . . . . When we come to ask ourselves, what are the essential forms in which, however otherwise modified, the will for true good (which is the will to be good) must appear, our answer follows the outlines of the Greek classification of the virtues. It is the will to know what is true, to make what is beautiful, to endure pain or fear, to resist the allurements of pleasure (*i.e.*, to be brave and temperate) if not, as the Greek would have said, in the service of the State, yet in the interest of some form of human society, to take for one's self, and to give to others, of those things which admit of being given and taken, and not what one is inclined to but what is due."

HIRALAL HALDAR.

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* Mr. Herbert Spencer has perceived this serious defect of modern ethics. In his recently published *Principles of Ethics* he has made an attempt to classify and define the duties of individual and social life.

## LITERARY NOTICES.

*Twilight Dreams.* By W. B. Carpenter, D.D., D.C.L., Bishop of Ripon. London and New York: Macmillan and Co., 1893.

THIS little volume, dedicated by the author to his wife, contains many beautiful thoughts expressed in appropriate and beautiful words. Its purpose is chiefly didactic. It exposes the hollowness and the vanity of many of the things that men set their hearts upon; and points out the dangers that lurk in the possession of power and wealth. It illustrates on the other hand the power of humility and love to regenerate humanity and to bring peace and goodwill on earth. This is especially the burden of the first dream, entitled 'The Ministry of the Graces', and of the Christmas meditation, 'A little child shall lead them'.

In 'The Ministry of the Graces' three angels pass from the gate of heaven to do the will of God on earth. The first inspires a poet to rouse a nation over which the gloom of despair has settled. The people under the influence of his poetry arise and fight and win their freedom. The second angel finds a preacher at the end of the week uneasy in his mind as to what he should say to the crowds that will assemble in his church on the morrow. The angel touches his heart, so that as he walks to church he feels he has a message to deliver to his people. His people feel it too, and are visibly influenced by his preaching. The third angel seeks to do the will of God in work of a much humbler kind—in picking from the street a piece of orange-peel that had caused some one to fall, in picking a sharp stone out of a horse's way, in helping a hard-worked woman with her knitting, and in teaching a little girl how to help her mother in the house. The angels return to the throne of God, and report what they have done. To each of the first two the Eternal says, "Thou hast done well," but to the third He says, "Thou hast done best of all." And then to the angels standing by He says, "Is it not well said, the greatest of these is Charity?"

The meditation, 'A little child shall lead them', is intended to show the power of childhood to influence the destinies of nations and the lives of individuals. It consists of four scenes. In the first we behold a land of beauty, riches, and health, filled with discontent, its people anxious and distrustful of one another. The king is old and has no son, and many aspire to the crown; and so the spirit of faction and intrigue is abroad. But suddenly while uncertainty, intrigue, and fear thus fill the land, the news comes from the palace that a son is born to the king; and in an instant the aspect of the kingdom is changed. A little child has allayed anxiety, baffled factions, and given peace and prosperity once more to the land. Next we see a stately mansion, set in a most beautiful situation and furnished in the most sumptuous manner possible. Yet on the brow of the master of the house dissatisfaction sits;

and restlessness, suspicion, and discontent cast an ever-deepening shadow on that home. But one day a low wail is heard to sound through the stately rooms, and soon the care-lines fade from the anxious restless faces of master and mistress. The whole household is transformed; and the friends who had begun to forsake the house which gloom fast claimed as its own, come gladly back and receive a cordial welcome. A little child has brought reconciliation, peace, and happiness. Then we behold a man on whose heart despair has settled, to whom existence has become a heavy burden. Passion has driven from him every true and noble affection; and he resolves to cut himself off from the world which is now nothing to him. But as he hurries to fulfil his resolve he comes to a leafy lane where a child has been gathering flowers, and is stooping to pick up one that has fallen. He has often with rough gesture and angry word thrust children from his path, but going to the chill waters in which he means to end his existence he cannot push this little one violently aside. Such a little one he was once. Would he could be such again! The child holds out to him the freshly gathered flowers, and he cannot refuse the gift. This is the beginning of a new life to him, The child, whose mother had probably done what he meant to do, becomes his only care; and he who had before been passionate, foolish, rough, and selfish, becomes through the new affection that fills his heart and the new purpose that possesses his life, calm, vigorous, wise, gentle, and loving. A little child has transformed his character. Once again we see a human heart that is full of sorrow, for from its side sweet love has fallen. We see a widow from whose life the music has passed, so that it is calm and cold as a deep shadowed lake. But a change comes. A cry which began in pain ends in joy. The light comes back into the widow's life, and the dull greys are banished by a golden sunlight. A little child has bound a broken heart and enabled it to triumph over sorrow.

By these illustrations Bishop Carpenter seeks to direct the attention of his readers to Jesus as the reconciler of all things and the Prince of Peace.

The danger that lies in the possession of great wealth is well illustrated in the allegorical story, 'Dives Dreams'; and in 'the Angel of the Beautiful' we see the growth of selfishness that so often accompanies the acquisition of power, as well as the loss of power that follows the growth of a self-centred faith. In these two dreams we have our attention forcibly directed to dangers that are in some respects more characteristic of this than of any previous age. Altogether this little book is full of fine feeling and noble purpose, of inspiring thoughts and wise words of warning.

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Macmillan's Colonial Library.

*Leaves of a Life.* Being the Reminiscences of Montagu Williams, Q. C.

*Later Leaves.* Being the Further Reminiscences of Montagu Williams, Q. C.

*Round London.* Down East and Up West. By Montagu Williams, Q. C.

LAST month we noticed with much pleasure the last named of these three volumes. We are very glad that Messrs. Macmillan and Co. have given it a place in their Colonial Library, for it is just the kind of book to be appreciated by the class of readers for whose benefit chiefly the Library is being issued. For the same reason we welcome the two volumes of reminiscences by the same author. In these, as in *Round London*, Mr. Montagu Williams is, in his own words, a narrator of facts, taking his reader, as it were, into his own chimney-corner and telling him, plainly and without varnish, stories of things he has seen and heard. He makes no pretence to be a writer of books. But fact is sometimes stranger than fiction, and this is to an unusual extent true of many of the facts that make up the experience of Mr. Montagu Williams as a barrister and a magistrate. Even the story of his own early life, which he tells briefly in the first-named volume, has sufficient incident in it for the making of a three-volume novel.

Nothing more need be said, we think, to prove the interesting nature of these reminiscences. *Later Leaves*, like *Round London*, has much to say about the state of the London poor and the amelioration of their miserable condition. Mr. Montagu Williams, though he has been the means of rendering valuable help himself, holds that private enterprise cannot cope successfully with existing difficulties. He does not look with much favour on General Booth's scheme, which he characterises as a scheme by which money formerly given to achieve a known and certain result, is being diverted to a purpose the outcome of which is unknown and doubtful.

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WE are glad to find that Messrs. Macmillan and Co. have added Kingsley's novels to their Colonial Library. We are in receipt of five of these:—*Westward Ho! Two Years Ago, Hereward the Wake, Alton Locke, Yeast, Hypatia.* We hope that many will take advantage of the new opportunity offered to them of making themselves acquainted with the works of a man who, though greater and better than his works, has left the impress of his greatness and goodness on almost every page he wrote.

*The Elements of Euclid,* Books I. to IV. By John Sturgeon Mackay, M.A., LL.D. London and Edinburgh : W. and R. Chambers, Limited, 1894.

Of the many editions of Euclid at present in use Dr. Mackay's is undoubtedly one of the best. The pruning process, which is an absolute necessity in any edition suited to the requirements of the present time, has here been very firmly applied. Yet it has been very judiciously applied, and with a true desire to conserve the spirit of the original. Free use is made of symbols and abbreviations, and the result is that the successive steps in the demonstrations stand out much more clearly than they do in the more conservative editions. Dr. Mackay's edition has also many merits beyond those which concern the text of the propositions, but it is unnecessary now to say anything of these. Our purpose at present is to direct attention to the fact that in issuing the first four books in separate form the Messrs. Chambers have had in view the requirements of Indian schools. Considering the quality of the printing, paper, and binding, the price, two shillings, is very reasonable. It is to be hoped that the device employed to render the book proof against insects will prove successful.

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*Modern Plane Geometry.* By G. Richardson, M.A., and A. S. Ramsey, M.A. London and New York : Macmillan and Co., 1894.

This is a small book but it contains a great deal of information. Its object is twofold. In the first place, it is intended to serve as a sequel to Euclid, or rather to the treatise on elementary plane geometry issued by the Association for the Improvement of Geometrical Teaching ; and secondly, it is meant to be a stepping stone between Euclidean Geometry and the higher descriptive geometry of conics and of imaginary points. It is based upon the Syllabus of Modern Plane Geometry issued by the A. I. G. T., from which there is practically no departure. The numbering of the theorems in the Syllabus has been retained, though a few important additions have been made, and collections of examples and problems have been appended to each chapter.

It will be seen that the ground covered in the present work has been more or less fully covered in several recently published works. Still it would be difficult to name any book that exactly serves the purpose which Messrs. Richardson and Ramsey have had in view. Besides, their treatment of several important parts of the subject differs considerably from the mode of treatment adopted in other works. They approach many of the theorems in a way that is novel and calculated to throw a new light on the geometrical properties under discussion. We have noticed this more especially in the case of the theorems relating to the special points and circles associated with a triangle. A perusal of the

second chapter of this book will do more than most expositions of the subject to fix these theorems in the memory. We commend the book to those who intend to take up the study of Modern Plane Geometry.

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*The Elements of Applied Mathematics.* By C. M. Jessop, M.A. London: George Bell and Sons, 1894.

We regret our inability to say much in favour of this work. It is designed, the author says, mainly for use in schools and for various public examinations. We cannot see that it is very suitable for either of these purposes; and it has certainly much less to recommend it than several works already in the field. In various places the author aims at being original in his methods, but in most cases it would have been well if he had kept to the beaten track. And before he essayed the exposition of the fundamental principles of dynamics and hydrostatics he ought to have made himself familiar with the principles of English composition. Slipshod English is unfortunately too often characteristic of mathematical text-books, but we have come across few such works in which the construction of sentences is so loose as it is in the present work. A single example will suffice to illustrate this. The description given of the action of the air-pump begins with the following sentence:—"Suppose the piston at the bottom of the barrel, the air in the receiver being at atmospheric pressure, on raising it, the valve in the barrel experiences a pressure on its lower side and no pressure on its upper side, it is therefore raised, and when the piston has got to the top of the barrel the air which formerly had the volume of the receiver now occupies both the receiver and the barrel." After such a description of a very simple process it will not be cause for surprise that our author's exposition of more difficult matters is often far from clear. He himself evidently regards the chapter on graphical statics as an important feature of his book; but we pity any one who has to obtain his first knowledge of this subject from Mr. Jessop's presentation of it. And we cannot commend the way in which he establishes the fundamental propositions relating to the pressure of fluids. The subject of change of units he treats as clearly and satisfactorily as we have seen it treated in any other work; but his definitions and explanations of fundamental principles are characterised by many of the worst faults of other writers on dynamics. Like many other writers he attempts to define things that cannot, strictly speaking, be defined; and the words which he uses often fail to convey the meaning which he seeks to express. When, we wonder, will mathematical writers learn the proper use of the word 'indefinitely'?

When we first looked into Mr. Jessop's work we thought it might be a book that would be useful to practical students, but we have been disappointed. We know of no felt want that it will meet; and we fail, therefore, to see why it was published.

*Johnson's Life of Swift.* With Introduction and Notes by F. Ryland, M. A. London: George Bell and Sons, 1894.

*Johnson's Life of Pope.* With Introduction and Notes by F. Ryland, M. A. London: George Bell and Sons, 1894.

JOHNSON'S *Lives of the Poets* has long formed a text-book both in England and India, and is not likely to be superseded for many years to come. The volumes named above are evidently the first of a series on the *Lives*, forming part of Bell's English Classics. Mr. Ryland contributes an excellent introduction on Johnson's criticism and style. He points out more clearly than we have elsewhere seen stated, the strength and weakness of Johnson's criticism. That Johnson, with all his critical powers, was lacking somewhere, is evident from his assertion that "no man could have fancied that he read *Lycidas* with pleasure had he not known the author." Mr. Ryland points out that he fell short where imagination and sympathy were required. "He can point out contradictions, errors of reasoning, and errors of fact, faulty similes and imperfect rhymes." He could criticise a work in so far as it was, or was not, in accordance with the literary ideals then accepted. He could not enter into literary ideals unfamiliar to the eighteenth century. The notes are worthy of the introduction—mainly historical, as they must necessarily be on Lives of Pope and Swift, so saturated with historical allusions.

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*Principles of English Composition through Analysis and Synthesis.* By P. Goyen, Inspector of Schools. London: Macmillan and Co.

THIS little volume is of great value as showing what is the use of analysis of sentences. Mr. Goyen points out that this is usually made an end in itself, while its bearing on composition is hardly ever presented. He seeks to supply this defect, and his treatment of the subject is clear and logical. While the book is primarily intended for the senior classes of elementary schools, many parts of it might with advantage be studied in the classes of our colleges.

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## NOTES AND EXTRACTS.

LIKE the Report on the Administration of the Punjab, which we noticed last month, the Report on the Administration of the N.-W. Provinces and Oudh for 1892-93 contains special sections giving an account of the physical features of the Provinces, the chief staples, the history of the Provinces, the more permanent features of their administration, the nature of land tenure, the course of legislation, the recent

census, the general system of public instruction, and the working of the Archæological Department during the last ten years.

It is perhaps not very generally known that wheat is the most important of the food grains grown in these Provinces. It is a spring crop, being sown in October and November and harvested in March and April. It requires a high cultivation, and notwithstanding the encouragement given to its growth by the expansion of the export trade, there has been a decline in the area cropped in recent years. This has been attributed to the recurrence of unusually wet seasons. The yield per acre in these Provinces is not very high. Maize is another important crop in almost all parts of the Provinces, and its cultivation is extending. It is one of the earliest of the autumn crops to come to maturity; and it is usually followed by a spring crop of wheat or barley. Sugar-cane also is largely cultivated. Beetroot is grown to a small extent, but only as a vegetable; and all the sugar manufactured in the Provinces is made from the sugar-cane. Tea is grown along the slopes of the Himalayas, but the production is not large. Tobacco also is cultivated, but not with much success. Cotton is one of the chief agricultural staples of the autumn harvest, and hemp, indigo, and opium are grown. Besides the staples mentioned there are many varieties of food and fodder crops, pulses, and oil-seeds; and of course rice is largely cultivated, the extent to which it is grown depending greatly on the season.

From an agricultural point of view the year 1892-93 was on the whole favourable. Prices were distinctly easier than in the previous year, but they were still high and were maintained in view even of the abundant spring harvest of 1893. The Lieutenant-Governor is of opinion that the fall in the value of silver is taking effect on the prices of Indian produce, and that it can no longer be maintained that the purchasing power of the rupee in India has not diminished.

The report for 1891-92 dealt with the question of illegal enhancements of rent in Oudh and of the prevalence of methods by which, without actually breaking the law, the landlord is able to add to his income without adding to his rent-roll. Further enquiries are being made into the matter, and much important information has been collected. On many estates the practice of taking premia from sitting tenants as a condition of renewal appears to be general; and cases have come to light in which the tenant was induced to execute a bond for the amount of the illegal enhancement, payable by annual instalments spread over the term of his tenancy. The legal limitation of enhancement to one anna in the rupee of the former rent appears to be systematically evaded; and altogether the law, as it stands at present, neither protects the tenant nor secures to the State its fair share of the land revenue.

In reviewing the report for 1892-93 we noted a decrease in the revenue

from excise. This was attributed chiefly to the unfavourable character of the season and the prevalence of high prices. The same explanation can hardly be given of the fact that the receipts for 1891-92 failed to rise to the level of former years. It is mainly the result of changes in the excise system which were introduced at the beginning of October, 1891. The first effect of these changes was a large decrease in the sums paid for retail licenses, and the second a somewhat larger increase in the still-head duty receipts, conjoined with a decrease in the quantity of liquor on which the duty was paid. It has been suggested that the new system is too stringent, and that it has the effect of causing liquor to be dear and bad, but the Lieutenant-Governor holds that it is still uncertain how far this is the case. The Government considers that it would be a most mistaken policy to so enhance the price of country liquor as to turn the people in considerable numbers to hemp drugs or opium, or to encourage illicit distillation. As a matter of fact the receipts from hemp drugs in 1891-92 were slightly below those for 1890-91. But as the whole of the drug revenue of the Provinces is determined by the auction sales of the drug contract for each district, variations in revenue do not necessarily indicate variations in consumption. As a result of careful enquiries made by the Commissioner of Excise it is stated that with the possible exception of the class of mendicants and religious devotees excessive use of hemp drugs does not prevail among the population. There seems to be, however, a slow and irregular tendency towards the use of hemp drugs in preference to spirituous liquors, and with this the increased stringency of the excise on country spirits would appear to have something to do. In the year under review the consumption of country liquor represented little more than a wine glass per head.

As compared with 1891 the year under review shows an increase in professional crime and a lower percentage of convictions. These characteristics are specially noticeable in the case of dacoity. It is stated, however, that effective measures have now been taken for hunting down dacoits and keeping the police alive to their duty. But it would appear that in many cases in which the police have succeeded in detecting offenders the judges have failed to do their duty. As the Report says, if the members of an organised gang are found guilty of the heinous crime of dacoity, it is necessary for the safety and protection of the public that they should be deprived of the power to commit such offences in the future. Short terms of imprisonment are altogether inadequate; and the only effective punishment is transportation for life. A case is recorded in the present Report in which the police pluckily pursued and captured six dacoits. All six were convicted of murder, but only one was sentenced to death.

During the decade 1881-91 the population of the N.-W. Provinces and Oudh increased at the rate of 6·34 per cent. There is some reason to

believe, however, that owing to omissions in enumeration at the census of 1881, the real rate of increase was less than this. The census superintendent estimates that the total female population has been understated by more than a million and a quarter individuals ; and the concealment of females seems to have been general throughout the Provinces, with the exception of Garwhal. The increase in the general population was very irregularly distributed over the Provinces, four districts and a considerable number of tahsils showing decreases. These exceptional variations in population are chiefly attributed to a succession of wet seasons and a steady rise in the prices of food. They are also partly accounted for by a movement from the more congested districts into those in which land is still available for cultivation, and a movement, due to the decay of certain ancient industries, towards centres of new industries. On the whole the number of people who left the Provinces during the decade 1881-91 was nearly 600,000 in excess of the number of immigrants. The districts which have the largest proportion of females are those which contributed most largely to this result. It is of course well known that the density of the population in the N.-W. Provinces and Oudh is very great. Even in the more exclusively agricultural districts it is so great as to be exceeded in Europe only in small areas in which a large proportion of the population lives by commerce or manufactures. While the area of the territories which form the Lieutenant-Governorship is less than half that of Italy the population is as large as that of the German Empire.

The census returns have shown that in regard to education these Provinces compare very unfavourably with the rest of India. Among the majority of the low castes not one person in a hundred even among men is able to read and write. A comparison of the educational statistics for 1892-93 with those for 1887-88 shows a decrease both in the number of institutions and in the number of pupils under instruction. This decrease is, however, confined to the lower grades of education, and is more apparent than real. Still it is a matter for regret that decrease and not increase should have to be recorded. There are, indeed, many signs of progress in the higher grades of education and especially in university education, but these would be more encouraging if they were accompanied by signs of growth in the lower departments. As regards female education, too, the N.-W. Provinces and Oudh are in a very backward condition. There is no general wish for female education; and, as the Report says, little can be done while this is the attitude of the people. For the progress that has been made the Government is indebted mainly to missionary efforts.

The Report, as we have stated, gives an account of the work of the Archæological Department during the last ten years. Dr. Führer, the Archæological surveyor, has been largely employed on epigraphical work,

and has discovered many new and important inscriptions, transcripts and translations of which he is publishing in *Epigraphia Indica* He has compiled a comprehensive descriptive list of the monumental antiquities in the N.-W. Provinces and Oudh; and a similar work is under preparation for Rajputana and the Central Indian agencies. In addition to his archæological duties Dr. Führer has charge of the Provincial Museum at Lucknow, which under his care has been enriched with many valuable antiquities. At present the Archæological Survey is engaged on a very detailed survey of the finest examples of the buildings already described by General Cunningham. At Fatehpur Sikri alone the survey parties have been employed for four working seasons. Considering the wealth of antiquities in which these Provinces abound, it is much to be regretted that the survey operations are to cease in October of next year.

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THERE are many signs that the true aim of Christian missions is being more widely and clearly realised than has hitherto been the case. Evidence of this is afforded by an important paper on the principles of missionary advocacy published in the May number of the *Harvest Field.* The writer of this paper, which was read before the Madras Missionary Conference in March last, is the Rev. W. Goudie of the Wesleyan Mission, Madras. Mr. Goudie begins by pointing out the necessity for the maintenance of a proper relation between the Christian churches of Europe and America and their representatives in the mission field. The conversion of India to Christ, he says, can only be effected by the intelligent and hearty co-operation of the churches with their missionaries. This leads him at once to the subject of his paper, for, as he says, the stability and intelligence of the co-operation of the churches with their missionaries will depend very largely on the representations given by the missionaries of the work in which they are immediately engaged. Mr. Goudie holds that mission work is at present suffering from the fact that missionaries have too often adopted false principles and weak, ineffective methods of advocacy.

The first duty that missionaries owe to the churches is, Mr. Goudie says, to supply information, to remove ignorance, and to awaken and foster an intelligent appreciation of the problems and prospects of their work. Until very recently, he says, they have depended largely on the ignorance of the churches. People gave under false impressions and from the impulse of shadowy, unreal hopes. These false impressions and unreal hopes were largely due to the misleading testimony of the missionaries themselves. But now, Mr. Goudie says, there is a growing desire in the churches to know more of their work in the mission field. There is at the same time considerable perplexity in the minds of many good people over the somewhat conflicting testimony given by missionaries as well as by independent observers. Hence the great importance

of enlightening the churches. Some of the difficulties that beset the performance of this task are noticed by Mr. Goudie, but we are concerned more with what he says as to the manner in which missionaries ought to fulfil this first duty towards the churches that send them out.

In the first place, Mr. Goudie says, all their testimony ought to be true, true in all its parts, and true when taken as a whole and as a representation of all their work. *Everything need not be reported, but reports*, so far as they go, should be such as to create a correct impression. There must be no selection of facts for the purpose of creating or of confirming a particular impression, even though that impression be instrumental in the raising of funds. This is practically equivalent to the second quality which in Mr. Goudie's opinion ought to characterise all information supplied by missionaries to the home churches. It should be comprehensive and typical, that is, it should include what is commonplace as well as what is out of the ordinary in experience, and the disappointments as well as the encouragements of the work. In the third place, Mr. Goudie says, wise missionary advocacy will further be characterised by a generous recognition of the importance of every department of missionary service. He is a poor missionary who can see nothing but his own little corner of work and spends all his strength in fabricating arguments to show that the churches should help him in particular. Lastly, the information which missionaries supply should be instructive and useful, and should bear directly or indirectly on the *purpose they have in view—the conversion of men and women to Christ.*

As a result of recent experience in England Mr. Goudie records his conviction that in regard to Indian mission work the churches at the present time need argument and exposition more than incidents. They need to be told something of the history of missionary methods in India, and how each new departure has been the response of the spirit of Christ to some particular need of the people. They need to be told also of the interdependence and mutual helpfulness of the various branches of missionary agency in this land. They need to be made to realise that missionaries are not merely men of diverse tastes, each doing the work that he loves to do, but members of one body harmoniously working towards a common end. And along with this they need a clear and full statement of the principles by which the utility and success of the various departments of missionary work may be tested. *They must be taught to look upon the work of making men disciples of Jesus Christ not as an act but as a process, and to judge of the success of each department of work by its success in that part of the process to which it is adapted and directed.* In particular they need to be taught the danger of placing too great value on cases of individual conversion.

This question of mission work and results is very well handled

in an article taken by the *Indian Churchman* from the *Nyasa News*. The writer of this article says that much of the adverse criticism of missions is the result of mistaken ideas as to what the aims and object of missions are. He does not come forward to defend the principle of missions. The day for discussion on this subject is long past. The practice of missions, however, affords scope for interchange of opinion. The end to be attained is beyond dispute; but in the attainment of this end there is wide scope for all the best faculties and acquirements with which men are endowed. Missionaries, says the writer, cannot pronounce finally on the paramount object of their operations, the bringing of the soul of man into distinct and personal union with God. It is not their prerogative to do so, since the responsibility of each individual cannot be influenced by their opinions. Hence they are not inordinately anxious to run up statistics of conversions. They are more concerned about their duty to put all in a position to receive the touch of Divine life which shall perfect their union with God. Their object is to make Christians, but Christians are not those who are merely instructed in, and affect to believe, certain dogmas. Christianity is not a dogma but a living principle which will manifest itself in the individual life; and herein is to be sought the true measure of the success of missionary work. It is not necessary for success that an African savage shall be changed into a Christian of a European type; and it is no proof of success that a certain number of people have been taught to repeat formulæ, sing hymns, and pray. It is a proof of success if people who were habitual liars have been taught to speak the truth, though it may be to their own hurt, if those who were accustomed to steal have been taught to labour so that they may buy what they want, if those who lived immoral lives have begun to strive after purity, if, in fact, there is real evidence of an upward tendency in individuals or in communities. It is a proof of the success of missionary effort if among a people in whose veins is the heritage of untold centuries of superstition and immorality the leaven of a new life is found to be working.

It is the duty of missionaries to sow the seed from which the new life is to spring; but, as the writer of the article under discussion well says, they must not be content with merely sowing the seed. Some part of the field at least must be prepared, and in all cases an environment must be maintained suitable for the new life to develop in. Here come in the necessity for and the justification of the many forms of agency which, more especially in recent times, have come to make up the sum total of missionary effort.

Of all the forms of missionary agency, education is the one that has hitherto been most criticised and most misunderstood. But there are not wanting signs of a growing and more intelligent appreciation of the

place and function of missionary education; and readers of this Magazine do not need to be told how largely this result is due to the example and the precept of a single individual. Much has yet to be done, however, in making the general public understand the principles that underlie this branch of missionary effort; and every endeavour to enlighten people on this subject is to be welcomed. In the last report of the S. P. G. College and Schools, Trichinopoly, the Rev. T. H. Dodson deals with it in a very able manner. Mr. Dodson starts from the axiom that no education can have any claim to be called complete which does not concern itself undisguisedly with *every* faculty in the human constitution, and the belief that, given the vast need and the growing thirst for education among the people of India, there must seem to every Christian thinker to be a divinely provided opportunity in the present age for working to develop the *whole* character of the people of the country. Next he lays down the proposition that the work of influencing the so-called higher classes of India in the direction of Christianity cannot at present be carried on to any great extent except through the medium of education. If these principles be well-grounded and workable, then, says Mr. Dodson, two inferences readily follow. Firstly, one particular year of work is not likely to reveal any definite sensational results or any very clearly marked change in the attitude of the classes among whom work is carried on; and secondly, the work of missionary educationists shows itself at present as mainly a work of preparation, for awakening and stimulating those spiritual faculties which, when thus restored to life, may be ready to receive the influence of the purely spiritual teacher. It is work which needs to be followed up in order that its influence may be conserved and its full effect secured. It is thus part of a process, but it is a part which, so far as human wisdom can discern, is essential; and this is what gives it its importance and value.

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JUST before the close of last session Dr. Miller was presented with an address from his fellow-missionaries in India of the Free Church of Scotland. In reply to the address, in which the signatories gave expression to their high admiration for Dr. Miller personally and their appreciation of his work in India, Dr. Miller said that looking at the address from a personal point of view he could not but regard it as undeserved and as on the whole unwise. But looking at it as the recognition of a great principle underlying all true Christian work, he thought the presentation of it might prove highly useful in promoting the cause of Christ in the world. He regarded the address as a recognition oft he principle that what gives value to work is not so much the character of the work done as the aim or spirit of the man who does it—a principle that is yet far from fully realised by the Christian Church.

Reference was made in the address to the College; and this Dr. Miller

looked upon as proving that his fellow-missionaries appreciated the principle on which his life-work had been based. This principle is that God's work is to be done in God's way and not in ways that please men and get men's applause, nor in ways that are dictated by the application of the things done under one set of circumstances to a totally different set of circumstances. And God's way is to be found by patient study and not by simple adoption of views which happen for the time to be popular or predominant in the Church or a section of it. The work in which he himself had been engaged was not, Dr. Miller said, the highest work to which a man could be called, but it was the work which Providence had given him to do. In doing this work he had often been made a subject of calumny and abuse by those who did not understand him rightly, but, he said, it was with the living God that man had to do, and not with systems or opinions which happened to be popular in a certain circle, even of the wisest. The noblest work to do for any individual was the work which God put into his hands. This was the principle upon which his whole work in the Christian College had been based. He believed that Christian education was a corner stone in the great edifice of Christ's Kingdom in this land; and he believed also that he had to some extent succeeded in making men and women throughout India and in other lands realise what the place and function of Christian education is in the great scheme which is being carried on in the world.

Dr. Miller said he did not mean to commit those who had signed the address to an approval of all that he had done or said in the matter of Christian education. Nor would he commit himself to all that he had said or done in his career. But he could not abstain from interpreting the action of his fellow-missionaries into something like a general approval of the great principle of which he had spoken and of which providential circumstances had made him to a considerable extent a representative in the field of Indian missionary labour. He trusted that their action would give some weight to the principle amongst those who were likely to be influenced by their opinions. The time would come, he said, when men would learn that the great work of missions was not to bring over one or many to their own section or party, but to touch the springs of human life and to mould the characters of men until God's full work was accomplished for them.

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THE Report of the Santal Mission of the Free Church of Scotland for 1893 is a record of slow yet on the whole steady progress. It is evidently a much more difficult matter to build up a Christian church among the Santals than is usually supposed to be the case in regard to the aboriginal tribes of India generally. The Report before us does indeed record a considerable addition to the number of baptised, but it speaks also of a great reluctance on the part of adult adherents to become full members

of the Church. The ignorance of the people has doubtless something to do with their backwardness in accepting Christianity. The future, however, is by no means without hope. Mr. Campbell of Toondee says that village preaching is being prosecuted with great encouragement, and Mr. Macphail of Chakai has a similar report to give. Except in the more remote districts, says Mr. Macphail, the advent of the missionary does not inspire the terror it once did, and both the missionary and his agents are as a rule received with courtesy. Mr. Dyer of Pachamba reports considerable opposition from Hindus and Muhammadans, but he also notes some encouraging features of work in the villages. He speaks of having on one occasion baptised six persons who were brought into the Church by the efforts of the Christian villagers. He also reports a growing sense of duty among the Christian ryots, as shown by increased efforts to pay their rents. And Mr. Macphail says that the people who live in the neighbourhood of the Mission station, and who come into daily contact with Christians have a much, truer conception of what Christianity is and what the profession of it involves than those who live further off. This shows that an influence of the right kind is taking root in the Christian community and also making itself felt outside.

Notwithstanding the great difficulties under which educational work is carried on among the Santals, the Free Church missionaries very wisely devote a large share of their attention to this form of work. Mr. Macphail reports the opening of a night school for men at the request of four men who had come to recognise the value of education. He also reports a slow but steady increase in the numbers attending the day schools—an increase that is taking place concurrently with a decrease in the amount of inducement in the shape of rice given to the children for attending school. But the Santals generally have not yet developed a taste for learning; and the teachers available are many of them far from being filled with a high sense of the duties of their profession. They require many visits from the missionary and many warnings. Mr. Dyer gives the following interesting account of one of his visitations:—

"I rode out to two villages in the month of December. At the first village I found the teacher, but no scholars. 'You have come on the wrong day,' said the guru, 'the boys have been at school and are now gone to hunt; they always do so on Thursday.' At school No. 2 I found neither scholars nor guru, and was informed by the village chief's wife that the former had gone to market and the latter to a heathen festival. On calling for the roll book I found that a full attendance had been marked for that day. 'That is so,' replied my informant, 'but not done by the guru. He left before sunrise, and the boys filled up the register themselves.'"

Mr. Dyer paid another visit to this school, with the result, he trusts, of an improvement in the guru's idea of the duties of a village teacher.

We are glad to learn that the girls' schools were fairly prosperous

during the year, and that the homes of the people are becoming more accessible to the ladies of the Mission. The medical work carried on by Mr. Dyer and Mr. Macphail must have its effect in preparing the way for further work in many directions.

If the printing of the present report is the outcome of industrial teaching, the result must be accounted very satisfactory indeed.

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## COLLEGE NOTES.

CONSIDERABLE improvements are being made on the Chemical Laboratory during the present vacation. The Laboratory has never been all that might be desired. The strictly limited funds at the disposal of the Council have stood in the way of its improvement, as the same cause has stood in the way of our procuring many things which the College more or less urgently requires. Bit by bit, however, defects are being remedied as funds become available; and it is hoped that, by careful planning, most of the things will be supplied in course of time which are needed for enabling the College to do thoroughly well all that it undertakes to do. It is beyond hope,—and indeed it is not desirable,—that such a college as ours should possess all the educational luxuries which the command of unlimited money can provide. It is best that the College should be a model of what it is possible to do with such small means as every college which ought to exist at all may hope to become possessed of. Even if it were in its power to be anything else, it would still be better that it should be a model of economical simplicity than that by extravagant outlay it should set up a standard of perfection in its appliances which no ordinary college in a comparatively poor country can have any hope of reaching. Such barely sufficient simplicity as is all that can be aimed at by us, is also the best thing for the real training of students, although the tendency in educational matters now-a-days seems to be that of making students think that they have a right to get everything that suits their convenience laid ready to their hands, regardless of expense. "Plain living and high thinking" is a good thing—though the temper of the time does not allow it to be a pleasant thing—for colleges as well as men. Those trained at a place of education where they have to make the most of somewhat imperfect appliances and are compelled accordingly to do a good deal for themselves, turn out more thoughtful and in every way more efficient men than such as are pampered by having everything they can conceivably want supplied to them without any trouble to themselves.

In matters of this kind, as in things of every kind, there is however,

a proper medium; and hitherto the Chemical Laboratory, as well as various other things about the College, have been below rather than above this medium. The proposed alterations will bring the Laboratory fairly up to the requirements of the Physical Science class. The tables at which practical chemical work has hitherto been done are to have others substituted for them in which the place for each student will will have a constantly available flow of water and a sink of its own, also a drawer and a press, under separate locks and keys, in which its temporary possessor may keep all his own instruments and requirements. Large additions are also to be made to the stock of physical and chemical apparatus. The whole of the remodelling and refitting at present contemplated will probably cost the College not less than Rs. 5,000.

Everything connected with the proposed changes *ought to be* complete when the new term commences; and the new instruments ought to arrive by that time, or not long after it. But delays are so universal in matters of this sort that it would perhaps be rash to promise that all the changes will be actually completed and the new instruments in their place by the 18th of July.

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ADVANTAGE is being taken of the vacation for the clearing out and modifying so as to make it fit for class-purposes of the room on the ground floor of the Institution beside the south entrance, which has hitherto been used as a store-room. By the time that school re-opens, one of the rooms in the new Anderson Hall buildings ought to be ready to be employed as a store-room for a time, though it is likely to be utilized to better purpose ultimately. The addition of another classroom will somewhat relieve the pressure on the space available for the school department, and will be a convenience in many ways.

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MR. RUSSELL is expected to be in Madras in time for the re-opening of the College.

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IT is perhaps rather late in the day to take notice of a false impression which seems to have had some currency among both former and present students. I daresay I ought to have referred to the matter in these Notes a couple of months ago. At the closing of both the College and the school, on the 17th and the 18th of May, I found that an idea prevailed that I was to spend the rest of this year at home. I have however no such intention. If I had meant to do anything of the kind I should certainly have let present students know about it long before the commencement of the holidays. It is true that early in the year I had some thought of going home early in May and returning in the month of August. I found, however, that many things, such for instance a

the building of the Sudra Students' Home and the changes at the Anderson Hall, as well as other considerations which it is unnecessary to detail, would interfere with the carrying out of my half-formed plans. At present I have every hope of being at work as usual throughout the coming term.

WILLIAM MILLER.

Shevaroy Hills, 1st *June*, 1894.

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## *SCIENTIFIC AND LITERARY JOTTINGS.*

A STRIKING feature of the weather of the past two months has been the frequency of hail storms. Such storms, though common in some parts of India ,especially Rajputana, the Punjab, and the North-West Provinces, are very rare in the Deccan and Madras. This year, however, they have been reported from many different stations. In Madras itself hail fell during the thunderstorm of April 18-19, and on the same day showers of hail—some of them very severe—were reported from several other stations. Of course on the hills hail is less rare than on the plains, but the storms reported this year from the Shevaroys, the Palnis, and the Nilgiris, have been more severe than usual. The last occasion on which hail was recorded in Madras was March 23, 1885.

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ANOTHER striking feature of the recent weather has been the abundance of irridescent or 'nacreous' clouds. Some most brilliant displays of these exceedingly pretty phenomena occurred last month. The displays on the 20th, 23rd, and 28th may be specially mentioned. As usual, they were in each case followed by abundant displays of sheet lightning.

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THE meteorological conditions of Madras during May were fairly normal except as regards temperature and rainfall. The mean temperature in the shade was 88·5, which is 1°·5 above the normal, and is the highest recorded since 1870, when the mean temperature was 88·9. In 1887 it was 88·4, but in that year the mean maximum was only 99·3, while this year it was 101·1. This temperature is very high, but it was exceeded both in 1890 (101°·3) and in 1870 (101°·5). No rain fell in Madras during the month, but there were good showers at no great distance inland. The average rainfall for May is 2·11 inches on 2·3 days, but this average is due largely to the very heavy falls of a few years. Thus in 1820, 17·7 inches fell, in 1827, 23·30 inches, in 1843, 14·11 inches, in 1851, 18·60 inches, and in 1877, 21·27 inches. During the past 82 years less than half an inch of rain has fallen in May on no less than 46 years, and in 14 of these years the June rainfall has been above the

average. Over the Madras Presidency as a whole the rainfall has been fairly good, and in Burmah it has been excessive. At the close of the month there were distinct signs of the monsoon all up the west coast as far as Karwar, and the whole Bay was in a more or less disturbed condition, which probably indicated the advance of the Bay branch of the monsoon current.

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THE monsoon forecast has not yet been issued, and considerable anxiety has been felt in consequence of the very heavy snowfalls which have been reported from various places during last winter. In the monthly Weather Report for January Mr. Eliot states that the snowfall conditions in the Afghan and Himalayan mountain areas are not unfavourable to the prospects of the south-west monsoon. So far as this Presidency is concerned the monsoon prospects still seem distinctly favourable.

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SOME time ago Prof. W. H. Pickering, as the result of his observations at Arequipa, expressed the opinion that the discs of the satellites of Jupiter were not circular but elliptical. These observations were made with a telescope having an aperture of 13 inches, under very favourable atmospheric conditions. Prof. E. Barnard has recently been examining these satellites very carefully with the 36-inch telescope of the Lick Observatory, with the result that he has never been able to detect any deviation from the circular form. During transits the satellites may appear distorted on account of surface markings, some of which are indistinguishable from the surface of the planet itself. Prof. Barnard also holds that it is high time for astronomers to reject the idea that the satellites can ever be seen through Jupiter's limb at occultation.

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THE earthquake which passed over Greece on April 27 was observed at Birmingham by Mr. C. Davison with one of Mr. Horace Darwin's delicate bifilar pendulums. With this instrument the tilt of the ground in an east-west direction is magnified about 3,000 times by the rotation of a mirror about a vertical axis, and this is shown by having a fine wire in front of a movable gas jet and observing its image after reflection from the mirror by means of a fixed telescope. Shortly before 8 P.M. on the 27th Mr. Davison found the image of the wire moving slowly from side to side of the field of view, indicating that the ground was rocking gently backwards and forwards, the time of a complete pulsation being from 12 to 14 seconds. The pulsations were first observed at 7·59, and they increased slightly in range till 8·3, when they began to decrease, ceasing to be perceptible at 8·28. The time of the earthquake in Greece corresponds to 7·45 Greenwich mean time, so that the interval between its occurrence there and the arrival of the pulsations in Birmingham was about 14 minutes, and as the distance is

about 1,550 miles, the average velocity of the pulsations must have been about 1·84 miles per second.

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An examination of the seismometer records of Zante and Catania during the first four months of last year has led Professor Ricco to the conclusion that earthquake shocks are propagated through the sea from Greece to Sicily. The distance between the stations is 320 miles, and the difference in time between the earthquake shocks originating at Zante ranged from 4 minutes 20 seconds to 7 minutes 30 seconds. This gives a mean velocity of ·89 mile per second, practically the same as that of sound in water. If the shocks had been propagated along the bottom of the Ionian Sea they would have travelled with a speed of from $1\frac{1}{4}$ to $2\frac{1}{2}$ miles per second. They must therefore have been transmitted through the sea to Catania. Professor Ricco suggests that as it is probable that the ground to the east of the Etna district is discontinuous and much broken up, this may be the reason why no shocks were transmitted through it.

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It is well known that in order to obtain correct indications from an electrostatic instrument it must be screened from outside electrical disturbances. Professor W. E. Ayrton and Mr. T. Mather have found that it is quite as necessary to screen instruments intended to measure small forces, such as certain types of electromagnetic voltmeters and delicate vacuum gauges. When the glass cover of such an instrument is rubbed, or even stroked, it is sufficiently electrified to exert an attraction on the pointer and so deflect it from its true position. Electrostatic instruments are protected from such disturbing influences by means of a metallic cage of wire or strips of tinfoil, and at first it was thought that screens of this description might serve for voltmeters also, but it was found that they were unsuitable, as they hid the pointer from view. Experiments were then begun with a view to obtaining a transparent conducting screen, and after many trials Messrs Ayrton and Mather have succeeded in getting two varnishes which are as hard and as transparent as clear shellac, but instead of being insulators like shellac are sufficiently good conductors to allow of the instantaneous production of an induced electrical charge to balance the electrostatic action of any outside body. They gave the recipes for these varnishes in a paper which they read on the subject at the Institution of Electrical Engineers.

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Mr. Gilbert S. Ram, writing on the manufacture of incandescent electric lamps, points out that the volatilisation of carbon in vacuo makes it impossible for us to obtain with the incandescent lamp the brightness

of the crater of an arc lamp. The disintegration of the carbon acts in three ways:—firstly, by coating the glass with deposited carbon and thus obscuring the light; secondly by altering the surface of the filament and increasing its emissivity, so that it is at a lower temperature; and thirdly, by increasing its resistance, so that it takes less current.

Mr. Ram says that for exhausting the lamps the various forms of Geissler pump are now much preferred to the Sprengel pump, probably because of the great number of India-rubber joints that have to be used with the latter, which give a great deal of trouble through leakage.

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THE question having been raised in *Nature* as to whether there are any authentic cases of birds on the wing having been killed by lightning, Mr. G. W. Murdochs writes from Kendal stating that some years ago he saw a bird killed in this way. While watching a terrific thunderstorm, he saw a lurcher puppy dog chase some ducks. One bird rose in the air with a characteristic cry of fright, and when on the wing was struck by lightning and killed "like a shot." Mr. Murdochs points out in his letter that one of the reasons why so few birds are killed by lightning on the wing is because during a thunderstorm they are in shelter, and take to it before the storm comes on.

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THE hold which Mrs. Humphry Ward has on the interest of the reading public was shown by the fact that her new novel was noticed by most of the leading dailies on the day of publication, as well as by the fact that within three weeks from that day a third edition was announced as ready. The title of the book is *Marcella*, and the subject is Socialism. The general verdict of the critics is that from an artistic point of view *Marcella* is a distinct advance upon *David Grieve*. The reviewer in the *Athenæum* says that Mrs. Ward has not quite rid herself of the notion that a fine, wanton excess of verbiage is really fine writing; but she has developed her sense of sobriety and appropriateness in diction. In closeness to the realities of life, he says, as well as in style, *Marcella* is a distinct improvement on its predecessors. It has now passed into a fourth edition, in three volumes, and has also been added to Macmillan's Colonial Library.

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IT has been decided, says the *Scotsman*, that the diary which Lord Macaulay left behind him is to be published. This is likely to be a valuable contribution to English literature; and its publication will be awaited with interest. According to rumour the first portion of the diary may be expected towards the end of the present year.

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IN proposing the health of the Rev. S. R. Crockett at a recent meeting

of the Edinburgh Pen and Pencil Club Professor Masson spoke in terms of great praise of Mr. Crockett's literary work. *The Raiders* he characterised as a book of very rare and very extraordinary power, while he described *The Stickit Minister* as remarkable sketches, showing "great variety of talent, humour, pathos, and power." Mr. Crockett in replying said that every one who had ever been a student of Professor Masson's felt that he perhaps more than any man set the golden key to the door of literature for them, and opened it that they might pass in.

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UNTIL recently the study of history has had very little attention paid to it in the Scottish Universities. There were, it is true, chairs of Church History and Constitutional Law and History, but few except theological and law students attended these classes. Now, however, that history is one of the subjects that students may take up for their M. A. degree, it has been found necessary to make more provision for the study of modern history. The University Commissioners have founded chairs of history at Edinburgh and Glasgow, and appointments to them will be made in the course of the next few months.

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THE reproduction of unfavourable, or, by preference, savage criticisms, alongside of friendly or eulogistic reviews is becoming one of the approved methods of bringing new books to the notice of the public. Such impartiality would be really praiseworthy were it not that usually the hostile criticisms selected are such as condemn the book for qualities that recommend it to some classes of readers. The publishers, however, of the *Yellow Book*—the new illustrated quarterly to which public attention was so vigorously called before its appearance—seem almost to have tried to give a digest of the notices of their new venture, and they show a shrewd knowledge of human nature when they occupy a whole column of the *Athenæum* with an example of the new advertising trick. "A very curious, perhaps almost an unexampled, mixture of the steadily excellent with the cheaply eccentric," is Mr. Frederick Wedmore's criticism of the *Yellow Book* in the *Academy*.

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A CONSIDERABLE number of excellent stories has appeared in the Pseudonym Library, but that number is not so large as it might have been if well-known authors had not had a distinct objection to issuing work lacking the trade-mark of their own eminent names, and thus left unsupported to stand on its own merits. Mr. T. Fisher Unwin is therefore going to bring out a new series called the Autonym Library, similar in form and price to the Pseudonym Library. The first volume in the new series is by Mr. F. Marion Crawford, and contains two stories—*The Upper Berth* and *By the Waters of Paradise*, the former of which gives its

name to the book. Some of the contributors to the Pseudonym Library will make their appearance under their own names in the Autonym Library.

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SIR ALFRED LYALL'S *Rise and Expansion of the British Dominion in India*, which originally appeared as a volume of the University Extension Series, will shortly be issued by Mr. John Murray in a new library edition, considerably augmented and brought down to the time of the Mutiny.

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MR. ALFRED W. BENN in a review in the *Academy* of Professor Flint's *History of the Philosophy of History* says that "after every deduction and exception that can be made Professor Flint's work remains a marvellous monument of learning, of candour, and of lucid penetrating criticism."

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MESSRS MACMILLAN AND CO. are to publish Mr. William Lee-Warner's book on *The Protected Princes of India*. The intention of this work is "to bring together in *one* view, from sources of information which, if they are somewhat concealed, are yet accessible to the public, a short account of India under home rule." If the Burmese States are included the number of 'protected princes' does not fall far short of seven hundred.

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IN a review of the volume on *Big Game Shooting* in the Badminton Library a writer in the *Athenæum* while speaking of the American habit of calling a bison a buffalo, refers to "the erroneous Madras custom of calling the gaur or wild bull 'bison'."

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## RECENT PERIODICAL LITERATURE.

MR. GLADSTONE has within the last few months been the subject of many a review article and many a newspaper paragraph. Probably the best estimate of him as a public man that has yet appeared is that which Mr. R. H. Hutton contributes to the May number of the *Contemporary Review*. The keynote of Mr. Hutton's paper is struck in the opening sentence, in which he says that if at the close of the first fifty years of Mr. Gladstone's life any one had prophesied that his career would prove far the most *potent stimulus* to the democratic movement in England which this century has witnessed, the prophecy would have been received with general ridicule. The unlikely has, however, come to pass; and the transformation in the man which the fact bears witness to, itself indicates that in him which has been his greatest strength though sometimes also his greatest weakness. Mr. Gladstone has been described as "an object of of derision and contempt to all at least who maintain that integrity of purpose and consistency ought not altogether to be discarded from public life." Mr. Hutton does not seek to maintain that Mr. Gladstone has always been consistent where consistency would have been the better part; but he holds that Mr. Gladstone deserves credit rather than blame for

having been in many important crises what his opponents have been pleased to call inconsistent. He thinks that consistency is a very much over-praised virtue and one frequently incompatible with integrity of purpose. Mr. Gladstone, while claiming credit for integrity of purpose, has described 'desire to learn' as one of the great aims of his life; and Mr. Hutton is of opinion that no claim was ever more honestly made, and that the 'desire to learn' which Mr. Gladstone has professed will explain not only many of his inconsistencies but also many of the violent and vituperative epithets that have been applied to him. There are too many Englishmen, he says, to whom the 'desire to learn' and especially to unlearn error, is almost unintelligible, and who regard an upright mind as a sort of organ for professing one unchanged and unchangeable conviction from the earliest maturity to the edge of the grave. To such Mr. Gladstone could not but appear the acme of inconsistency. For he has been remarkable for unlearning what he once took for convictions. Mr. Hutton of course holds to one or two of the convictions which Mr. Gladstone has unlearned; but he maintains as strongly that on many occasions Mr. Gladstone has shown a courage in giving up long cherished convictions which men and nations would do well to imitate. His greatest errors, Mr. Hutton thinks, have not been due to the fact that he has changed his mind, but to the fact that on account of a certain infirmity of judgment he has changed his mind abruptly at very critical moments and with an almost ostentatious disregard of the lines of his previous policy and of the example which he had himself set to the great nation which he was governing. This criticism, it is perhaps needless to say, is specially directed against Mr. Gladstone's action in regard to the giving up of the Transvaal and his recent policy in regard to Ireland.

Mr. Hutton thinks that as a parliamentary orator Mr. Gladstone will certainly leave behind him the greatest reputation of the century. In the higher oratory of the imagination he thinks he will stand below Mr. Bright, but he excels Mr. Bright in the variety of his themes, the exhaustiveness of his knowledge, the thorough business-like character of his expositions, and the vivacity of his detail. He possesses to the full that most valuable weapon of the orator—the power of effectively displaying his own eager and intense personal conviction. His eloquence is that which identifies the whole heart and mind of the speaker with the cause for which he is pleading.

Mr. Hutton's last sentence, which refers to Mr. Gladstone's Irish policy of the last eight years, is one of the strongest condemnation; but it is powerless to neutralise the tribute of admiration which immediately precedes it. Mr. Gladstone "has taught us all," Mr. Hutton says, "to think a great deal less exclusively of our own selfish interests than we ever thought before, and a great deal more sympathetically of the interests which we suppose to be inconsistent with our own." A man of whom this can be said can well afford to be called inconsistent.

'Philosophy in the Market-Place' is a very severe but fully merited criticism of the article entitled 'The New Hedonism' which Mr. Grant Allen contributed to a recent number of the *Fortnightly Review*. This article was practically a plea for the universal adoration of the sexual instinct; and, as Mr. Greenwood says, the language in which Mr. Grant Allen expounded his subject could not but give offence to all in whom there is the sense of decency. Mr. Grant Allen contrasted the 'new hedonism', which Mr. Greenwood says might fairly be called 'carcase worship', with asceticism, by which he means Christianity. Mr. Greenwood points out among other things that there is nothing very new about the 'new hedonism', that the social ethics against which Mr. Grant Allen rails are much older than Christianity, and that neither is asceticism an essential part of Christianity nor is it practised by the great bulk of those who profess to be Christians.

Two articles deal with the subject of Disestablishment. *A propos* of the promised introduction of a Bill for

the disestablishment of the Welsh Church Mr. Thomas Darlington gives a brief review of the relative positions occupied by the Church and Nonconformity in Wales. Both the uncompromising advocates and the extreme opponents of the principle of a State Church will, he says, deny that that principle is affected one way or the other by the comparative strength or weakness of the Establishment. But in England great constitutional questions are not decided on grounds of abstract principle only. Englishmen will need to be convinced, before voting for Disestablishment, that the cry for it is the expression of a genuine and permanent demand on the part of the Welsh people, and that the Church in Wales is in such a position of inferiority with respect to other religious bodies as to render her continued existence as an Establishment an anomaly and an injustice. The Church party, says Mr. Darlington, have not been slow to recognise this, and they have accordingly laboured with much ingenuity to prove to the English public that the Church in Wales is not in such a decided numerical minority as has been supposed, and that she is now making extraordinary progress; that at heart the Welsh people are still genuinely attached to the Church; that Nonconformity, on the other hand, is a mere passing phase in the religious life of Wales and is already losing its hold; and that the spread of a knowledge of English in the Principality will hasten the ultimate triumph of the Church. Mr. Darlington proceeds to prove that the Nonconforming bodies embrace the vast majority of the religious population of Wales, and that they are making constant and rapid progress; that Welsh Nonconformity, so far from being a mere accident of Welsh history, is the natural and spontaneous expression of the religious life of the people; and that the spread of the English language has told more in favour of Nonconformity and Liberalism than of Toryism and the Church. By an appeal to history and with the aid of recent statistics he establishes each of these propositions, and exposes the untrustworthiness of many of the statements and arguments put forward by the defenders of the Establishment. The case for Disestablishment in Wales is strengthened by reference to the good results that have followed from the disestablishment of the Church in Ireland. The progress made by the Irish Church during the last twenty-five years is the subject of an article by Mr. Arthur Houston.

'The Ethics of Dynamite', by the Hon. Auberon Herbert, is an attempt to trace the physical and moral genesis of one of the ugliest features of modern European society. Mr. Auberon Herbert's explanation of the origin of the dynamiter is a very simple one. This terror of society is the direct outcome of the bureaucratic forms of government to which the nations of Europe have so long been subjected. Vexation has been piled on vexation, restriction upon restriction, burden upon burden, and everywhere the dynamiter has been slowly hammered out on the official anvil. He is a blood relation to the Governments which stand in awe of him; and a dim perception of this fact on the part of the Governments accounts largely, Mr. Auberon Herbert thinks, for the terrible dread which he inspires. Dynamite is in fact government in its most intensified and concentrated form. Mr. Auberon Herbert does not defend the tactics of the dynamiter, for he holds that the world was presented with a saying of the highest wisdom and deepest truth when men were told not to do evil that good might come: his object is to show that the deification of force in the form of dynamite is a natural outcome of the deification of force in other forms.

It is pleasant to turn from this ugly feature of modern society to the growth of the Christlike spirit to which Mr. Walter Besant's article on 'The Ragged School Union' bears witness. Mr. Besant looks upon the foundation and history of the Union, which this year celebrates its jubilee, as a remarkable illustration of the change which has taken place in men's ideas as to philanthropy, or, rather, responsibility, and as to charity, or the kind of assistance which should be given to the poor. The new philanthropy is not really new; but it is a revival of what

had for a long time been neglected or forgotten. It is a return to personal service as the truest form of charity. Mr. Besant sketches briefly the history of charity in England, and shows how it illustrates the truth that the last thing men understand is the thing they see every day. A little more than fifty years ago the people of England were actually hysterical over the injustice of the slave-trade; yet, says Mr. Besant, no horrors of the slave-trade, not the voyage from Africa to America, not the lash, not the long hours of work under a burning sun, were one-half so horrible as their own treatment of their own tender children. On this we would remark that, while admitting all this one might hold that the awakening of England to the injustice of the slave-trade was prophetic of the more general awakening betokened by the foundation of the Ragged School Union and similar philanthropic societies. Charity ought, perhaps, to begin at home, but it will not generally be found to be the case that charity at home suffers from the exercise of charity abroad.

Emma Marie Caillard, who in a recent number of this Review endeavoured to show that there is a true capacity in the human for the divine, and that this capacity lies in and is defined by personality, treats in the present number of 'Personality as the Outcome of Evolution'. In this paper she regards the life of the universe as a spiritual life of which man is the highest manifestation; and so gets rid of the necessity for supposing, as Mr. Russel Wallace has done, that man's spiritual nature was superadded to his animal nature and not evolved from it.

Mr. L. A. Selby-Bigge replies to Professor Goldwin Smith's recent criticism of the University of Oxford. He allows that Mr. Goldwin Smith has made many just remarks and put his finger on many points that wanted touching. But he disagrees with him in the way he has spoken of the most characteristic and vital symptom of modern Oxford—the passion for the practical. In particular Mr. Selby-Bigge defends the University in the matter of examinations, the education of women, and extension lectures.

The number opens with a short article on 'Disarmament' by M. Jules Simon, and closes with a long one on 'Bosnia and Herzegovina' by E. B. Lanin. Lord Hobhouse replies to the Duke of Argyll on the question of 'The House of Lords and Betterment'.

Though Professor Karl Pearson has the place of honour in this month's *Fortnightly Review* there is not much of great importance in what he says. He writes on 'Woman and Labour', and the burden of his remarks is that women are taking the wrong course in constantly asking for equality of opportunity. What they ought to demand is protection for their labour—a protection which will handicap the competition of the unmarried with the married woman, and of man with woman. The cry for female emancipation has been raised too much by those who belong to the upper middle class, and so it has had but a limited following. There has been no co-operation as there has been in the case, *e. g.*, of trades-unions. Matters have been looked at too much from the individualistic point of view. Hence instead of a united front there has been only a divided camp, and against the demand of a few a reaction has set in which finds no sphere for women except in their home duties. Things should be seen from an entirely different point of view. Is not woman aiding the State in giving it her children? Does not, therefore, the State stand in the place of debtor to her? It ought then to guarantee protection to all married women, so that they may not be handicapped in the pursuit of any employment by those who are unmarried. The whole problem, in Prof. Pearson's opinion, is to be solved by the institution of some form of national insurance for motherhood, and by a corresponding regulation of woman's labour. In fact, his solution is but the carrying of the prevalent socialistic idea of the State into another sphere, and those who are immediately concerned are hardly likely to thank Prof. Pearson for his ideas.

Writing on 'The Origin of Cultivation' Mr. Grant Allen gives us some very fresh remarks. The first puzzling thing which presents itself is

how did primitive man come to know that plants grew from seeds. The knowledge of the fact is such a commonplace with us that it is difficult to imagine the question arising at all. But often simple matters require explanations which seem fantastic. Primitive man would know what plants he could relish as food, and leave alone all questions which did not refer to his stomach. Now such edible plants were wont to be presented at the graves of the dead, sometimes entire, sometimes in the form of seeds. The soil had been upturned for the reception of the deceased, and so freed from weeds. The seed, blown by the wind, found a lodgement in the fresh earth, and the result was a crop. This was soon perceived by the savage, but, failing to understand any natural reason, he assigned the cause of the appearance of the grain to the care of the departed's spirit. But men did not die fast enough to keep up a continuous growth of grain, and so victims had to be slaughtered. Gradually only a part was considered sufficient to ensure a plentiful supply, and some single member or portion of his body was placed in each patch of ground where cultivation was desired. Primitive man did not perceive that what was the really important part in this ceremony was the upturning of the earth, which was thereby left free from all noxious weeds, and ready for produce. The field, therefore, is only a magnified grave, and, fanciful though the idea may seem, it is supported by many customs which have lasted on even in Europe up to almost the middle of this century.

Mr. D. A. Thomas has some thoughtful remarks on 'The Mines (Eight Hours) Bill'. In the first place the present time of working is 9¾ or 10 hours a day. But that is reckoned from pit's mouth to pit's mouth. As it takes at the very least half an hour to send all the men down, and an equal time to bring them up, they are really engaged in work for at most 9 hours. But in the generality of mines this is above the average working time per day. Again statistics show that explosions do not take place at the end of the day, but in the earlier parts of it. This sets at rest the contention of those who say that accidents occur in the later hours because the miners are quite exhausted, and so less careful. Neither do statistics bear out the assertion that the rate of mortality is greater among miners than among others. In fact it is quite the reverse. The writer adduces a case from a colliery in which he has an interest. For thirteen months the eight hours system was adopted, but at the end of that time the workmen in a body asked for a reversion to the old long hours practice. This is a fact worthy of great attention.

No one is more qualified to write on 'Some Recent Plays' than Mr. William Archer, and the account he has to give is sufficiently doleful. During the past six months, he says, not a single serious play has been produced with success. This means that for the past half-year every play with real artistic pretensions has been a failure. This is in great part due to the tomahawk newspaper reports of the critics. Mr. Archer warns them that vengeance is sure to fall on their own heads at last.

Mr. Frederic Harrison continues what he has to say on Stamboul under the title of 'The Problem of Constantinople'. This problem has two sides —the preservation of a State on the corrupt foundation which historians generally assign to Byzantium, and the present political dilemma. The first point is cleared by reference to history. Prejudice and deficient historical sense are responsible for the dreadful picture which is generally given of Byzantine wickedness. During the seventh, eighth, and tenth centuries there were really grand epochs, comparable with the greatest in ancient or modern times. A rotten foundation could not have supported a superstructure so long. There must have been strong points in the Empire. These are given by Mr. Harrison as (1) the unique position both for offence and defence which Constantinople occupies, (2) its sea-power, (3) its wealth arising from its advantageous site, (4) its valiant armies, and (5) its alliance with the Orthodox Church. This last, though ruinous

to religion, morality, and freedom, gave the Empire its immense and permanent strength. As to the second point of the problem, it is simply this. Is the Turkish power which can do harm to no one to be kept in Europe, or is it to be driven out to make room for Russian occupation? On this point there can be little doubt.

Mr. W. Roberts is very hard on 'The Stamp-Collecting Craze'. He is quite right in condemning the enormous sums of money which some people are ready to expend in order to add a rare specimen to their albums. The result of this method of stamp-collecting will be that the rarities will soon be absorbed by public institutions, and only mediocre stamps will be left for the ordinary collector. But there are other ways in which Mr. Roberts might look at the subject, and these might not seem to him so insane.

Ouida introduces us to what seems a really remarkable French novel, while Creston gives us one of his thoughtful articles, this time on 'Cycling and Cycles'. In Mr. Carrel's article on 'English and French Manners' the staidness of the Saxon is contrasted with the light-heartedness of the Gaul. Mr. Mallock criticises Mr. Shaw's reply to what he had said on Socialism. Mr. Kearley exposes the abuses of the 'Royal Patriotic Fund', and Mr. Robert Barclay writes on 'The Appreciation of Gold'.

THE *New Review* opens with a sensational unsigned article on 'Secrets from the Court of Spain'. It deals mainly with the fourth marriage of Ferdinand VII., and the Carlist intrigues. It is unsavoury reading, whether true or not, and is of questionable taste in the pages of so well-conducted a Review.

Mr. HennikerHeaton has recently turned his attention to telephones, and vigorouslycondemns the present Government inactivity. His vast labours in connection with the postal service permit the hope that he may accomplish something effective by his present crusade. In an article contributed to the present number of this Review he calls for the appointment of a consultative committee composed of independent members of Parliament, who would consider all questions relating to the service, and lay their views before Parliament. By means of such a committee there would be a reasonable expectation of securing the telephones for the nation. At present the business "is a gigantic monopoly in the hands of the American Bell Telephone Company."

A character sketch of the Right Hon'ble H. H. Asquith from an unknown pen forms interesting reading. It ends with the significant words, "Mr. Asquith has saved his Government, he will almost certainly come to lead his Party." The writer regards Lord Rosebery, Mr. Balfour, and Mr. Asquith as the three men who promise the highest kind of distinction in statesmanship. Mr. Asquith was brilliant as a student, and the 'Asquith year' at Oxford is still remembered. His subsequent career as a lawyer in part sustained his reputation, but the full promise of his early years was realized only when he betook himself to politics. As a politician he is firm, perhaps too firm, for "democracy, as a rule, is a steed best ridden on the snaffle."

Mr. Stead characteristically contrasts the two Babylons—London and Chicago—much in favour of the former. "The churches and Mr. Moody," he says, may have saved the souls of many excellent citizens, but they have most egregiously failed in saving the city administration from going headlong to the devil. The saloon keepers and the gamblers run the city. Of the sixty-eight aldermen who occupy seats in the City Hall, not more than eighteen can, by any stretch of charity, be described as honest men. Several of them are saloon keepers; some are either gaming-house keepers, or are hand in glove with gaming-house keepers. Fifty of them are admittedly in the market ready to sell their votes and trade away the property of the city to the highest bidder."

Among the remaining articles is a chatty one on cricket by Mr. R. Spofforth, the 'Demon' bowler.